PLAIN [illegible] IMP[illegible]

ENQUIRY

INTO

Gospel Truth

AS

STATED and VINDICA[illegible]

By Mr. DAN[illegible]

ESPECIALLY

In reference to the D[illegible] of Justification [illegible] the Nature of his Proceedings, with his [illegible] monies thereupon.

[illegible] If the Foundation [illegible] 12. 13. [illegible] Walk [illegible] 13. [illegible] [illegible] the Generation [illegible] Cor. 31. 19. [illegible] 30. [illegible]

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By [illegible] DOMA[illegible]

BIBLIOTHECA BODLEIANA

The Introduction.

Reader,

HERE is an *Author* Crept into the *Preſs*, and from thence in a *Treatiſe* of his, Entituled, *Goſpel-truth ſtated and vindicated*, would appear to the World, as in the entrance of his *Preface* is manifeſt, under the ſpecious pretence of a *Peace-maker*. The Methods he takes to compaſs his ends, I doubt, upon a ſtrict and impartial Examination, will be found not altogether unlike unto thoſe of our former and more Modern Accommodators, whoſe intemperate and ill-grounded fondneſs of a *Pacification*, put them upon a notorious undeniable attempt of reconciling *Papiſts* and *Proteſtants*. That the ſame is the direct deſign of *our preſent Author*, I ſhall not ſay: But that his manner of managing and repreſenting the Laboriouſly-Orthodoxal and Experimental Legacies of the *deceaſed worthies* of Chriſt unto his Church, together with his wreſting of them to a quite different end and purpoſe, than for what they are urged by their Authors, in their Genuine Subſerviency to thoſe main Truths, wherein the Glory of God, and the Salvation of the *Elect* have a more eminent concern, hath an abſolute tendency thereunto, and will, upon enquiry, be found to lie at his Door, beyond any modeſt or ſober contradiction. Three things ought to be handled with great tenderneſs, an Exact Judgment, and an undaunted faithfulneſs, viz. *The Eye, Reputation, and Religion.* How far *this Author* hath acquitted himſelf, as to all, or either of theſe, by impoſing upon his Readers *viſive faculty*, and therein poſſibly his over-credulity, caſting Dirt upon his *Deceaſed Betters*, either by traducing their Perſons, with the Scandalous Name of *Antinomians*, or Wire-drawing their Notions to ſerve a private Intereſt, and ſtoring up thereby the *very foundation* of thoſe truths, which he would ſeem to be a Mighty Defender of; Is that which is to be inquired into.

An ADVERTISEMENT.

Reader,

NOte, *That in the following Treatiſe I refer, when I quote Words, or Sentences, out of Mr.* D. W's *Book, to the Second Edition thereof.*

BOOKS Sold by *William Marſhall*, at the *Bible* in *Newgate-ſtreet*, viz.

DR. *Criſp*'s Works; and likewiſe his Son's Book, *Samuel Criſp*, Eſq; entituled, Chriſt made Sin. Dr. *Owen*'s Spiritual Gifts, lately publiſhed, in 8vo. price 2 *s.* where you may be ſupplied with moſt of Dr. *Owen*'s, and Dr. *Beverley*'s Works. *Synopſis* on the New Teſtament, 2 Vol. bound, price 1 *l.* 10 *s.* and *Carryl*'s Expoſition on *Job*, in two large Vol. Folio, price bound 40 *s.*

A KEY, (by way of *Advertisement*,)

To give Light into the true Nature and Tendency of this our *Authors Divinity*, and the Manner of his Proceedings, in order to his Propagating, Diffusing, and rendring of the same acceptable with his *perhaps too unwary* READER.

1. AS *to the matter of the same. That whatever of* absoluteness *he may seem to assign unto* Election *in the* Father, *whatsoever of* compleatness *or* fulness *in the* Redemption *wrought out by the* Son, *whatever of* efficacy *unto the* Spirit *in his work of* Regeneration; *yet that the whole is no more, and for no other an end, than as subordinate unto a justification of our persons* materially *for a righteousness wrought* within us. *The result of which is (to speak the best of it) but a reintrodncing of us into* Adam's *state before the fall, and that as to his Nature and Innocency therein, with this proviso, (which with him is the main, if not alone difference, between both Covenants.) That the righteousness of Christ, as to its meritorious attoning causes and effects, has made way for the working and maintaining of the same in us, answers for all its defects at present, and will present us, for the uses mentioned, as spotless and blameless hereafter with God in Glory. Therefore no wonder he insists so much on the Conditionality of the Covenant, when indeed, even the Conditions themselves, are the very matter of our justifying righteousness.*

2. *As to the manner of his proceedings therein. I shall give thee one instance of his Treacherous Dealing with the Word of God it self; by which thou maist discern into his methods, when he deals with this or the other Author, as either for or against him.—When* Dr. Crisp *speaks of the nature of the Sufferings of Christ, as an Expiatory Sacrifice, and that therein he underwent for the present the very* idem *for, and in the room of, the* Elect, *that they ought, as to their own real demerits, both personally and eternally to have undergone, viz.* Pœna damni & pœna sensus, *i. e. The punishment of Separation as truly as that of wrath: He lops off the latter from the former part of one and the same Scripture, which the* Dr. *fully produces to prove his assertion by, and advises his Reader* 'well to construe 'those words of Christ, My God, my God, why hast thou forsaken me? *p.* 294. 'comp. *with our* Author, *p.* 29 *where he* [our Author] *sayes, that,* 'the whole notion is 'contrary to Scripture; *for, under the greatest abatements of comfort, he owns God's presence (and for the better deceiving of his Reader, leaves out,* [Why hast thou forsaken 'me?] *and relates only,* My God, my God, *Mat.* 27. 46. *But for what follows, he fully excludes it in his quotation, and hence immediately, from a partial account of this Text, he betakes himself, as for a blind, to Luk.* 23. 46. Father, into thy hands I commit my spirit, *&c. As if there were no more in the sufferings of the Blessed Jesus for his Church, than what is incident unto nature upon its dissolution by death; save that thereby he purchased pardon, and the communication of an inherent righteousness, as titular unto Glory, though all by his Merits; Not that he underwent in his glorious, gracious, condescending, and mysterious Mediatorial Person, as the publick and representative head of the Elect, and that as charged with their sin, the very utmost of wrath due unto the same, even when he* alone *for them* trod the Wine-press *of God's infinite indignation, but some meer superficial effects of the same. This is a contracted abstract, or breviary of his divinity, in the full body and substance of the same, and unto which all his subsequent discourses of sin, duties and graces, [illegible] and entirely refer.*

A Plain and Impartial Inquiry into

Gospel-Truth, &c.

Some Considerations, as previously necessary to the Matter in hand, to be observed.

IT hath been my thoughts, that as no one thing will prove a more surprizing Cheat, than what is most like Truth, and yet, indeed, is not Truth; So, no Error is more likely to prove successfully destructive, than a refined one; yea, always the more *refined*, the more *exitiall*.

Now the way and measure that some persons have revived in their Undertakings of late, for the carrying on of Reformation, hath been by a receding from (in part especially, as far as occasion, and a self-interesting conveniency might serve turn) what in its outward order, and discipline, seemed to be most opposite unto, and destructive of the same, and therein to take up their rest; not duly regarding those *fundamental* (and as such more vitally essential) parts thereof, whereon the same must, if ever it infallibly, as to its Nature, and immutably as to its Duration, be built and established; or will issue in the same ruinous overthrow, and disappointment with that House, whose superstructure, did not in the least, difference it from that which stood, but its Foundation: And this appears from that Sophistry, that runs, as in a continued and interlarding line, through some *Polemically-Forenick Treatises* insensibly opening thereby a Back-door unto *Rome*, to swallow up our Reformation, emptying *Tyber* into *Thames*, by leading poor silly wretches into the *Council of Trent*, to seek after their Justification before God, and that both as to the Causes, Nature, Matter, Effects and Application thereof.

Wherefore, we shall in brief consider, the different Foundations, on which Persons, otherwise jointly bent against the General *Apostacy* in the Bulk, or open and more loose appearance thereof, did proceed in the work of Reformation; and wherein they were not a little, but some exceedingly divided amongst themselves, and that in no less an Article, than what is either in whole, or in part falsly so; or but pretendly, and falsely fundamental; amongst which there were such as thought it *absolutely* necessary to Build the *Reformation*, upon that Solid, Square, Compleat and Rocky Principle, included in the whole of Christ's Obedience, both

to the Preceptive, and Sanction-part of the Law, as being the undoubted matter wherein, and not only for which, the *Elect* of God must stand [*if ever*] Justified before him; The *Law* not only requiring a *satisfaction* for the breach of it, and that in a *penalty* Commensurately answering the *utmost demands* of an infinite *Justice*, *In dying, thou shalt dye*; but also such an actual living Obedience unto the preceptive part of it, as must give such a *Juridical Title* unto Life and Glory; As, *do this and live*, doth import. Hence it is, that Christ is said to be *made under the Law*, in an unlimitted sense, *Gal.* 4. 4. But for what? *To redeem them that were under the Law*, v. 5. But how? Was it only as to the Sanction-part thereof? which mainly respects an obnoxiousness to its Curse? No surely. This was not the design of the *Galatians*, for Purgatory was not then in fashion. But they desired to be under the Law as to the obedience its preceptive part required, either in whole, or in part, for their Righteousness unto Justification, *v.* 21. This Christ came to Redeem them from, *v.* 5. Therefore the *Messiah* is said to be *anointed*, or *set apart*, by all suitable qualifications, both in his Person and Office, to *bring in Everlasting Righteousness*, as well as finish Transgressions, each being inseparable, yet absolutely distinct parts of his suretiship, *Dan.* 9. 24. compare *Matth.* 20. 28. Chap. 26. 28. with Chap. 3 15. and Cap. 5. 17. This Dr. *Owen* well observes (whom some do very briskly quote, but it is as the Devil did that Scripture in his Tempting of our Lord, *Mat.* 4. 6. partially, and for different ends, from what it was designed.) That, "*as we* "plead, that the *Death of Christ* is imputed unto us for *our Righteousness*. For "by the Imputation of the *Sufferings of Christ*, our sins are remitted, or "pardoned, and we are delivered from the Curse of the Law, which he "underwent. But we are not thence esteemed just or righteous, which we "cannot be, without respect unto the fulfilling of the commands of the "Law, or the obedience by it required. *Treatise of Justification*, *page* "383, *&c.*

And let me add, that though no one can be saved by the *Law*, as it is a *Covenant*, Rom. 8. 3. Yet none shall enter into Life, as an *Inheritance*, but by the *Righteousness* of the same; and that either in the right of his own *Personal Obedience*, or that of another, *Rom.* 8. 4. *chap.* 10. 4. *chap.* 5. 19. This seems to me to be included in our Saviour's Answer unto the Lawyer, *Luke* 10. 25. who would know of him, how he might obtain Eternal Life, and that as an Inheritance: The Answer, as becoming Divine Wisdom it self, is exceeding pertinent, vers. 26. *What is written in the Law? How readest thou* (which it is unto all the Elect) thou must lay thy *claim* thereunto, and fix thy *Title* upon that *Righteousness*, which the Law includes in it, even the whole of it, and that either in thine own, or the Person of another. Hence it is, that Believers are said to be Heirs, *and joynt-heirs with Christ*, Rom. 8. 17. Of this sort of Reformers were *Luther*, *Calvin*, &c. and several more Modern ones, whose Names will be had in everlasting Remembrance.

2. There were such as Circumscribed the righteousness of the *Elect*, as to the matter

matter of their Justification before God with in the compass of Christs passive obedience only, as some usually phrase it, or his sufferings unto death: These, though they were not as extensive, as could be wished, in their laying and maintaining the main and fundamental *Article*, whereon the reformation was built and carried on, yet they owned it in the reality of the same, as assigning unto it it's main and more proper intendment and use (next to the *satisfaction* of an infinite offended *Justice*) that what he *did* and *suffered* in his *death*, he did it not only as a distinct *meditorial act*, fitting him to become a *Saviour*, but in the room and stead of all the Elect, so that the same is imputed to them, as if they themselves had done it: Of this number are *Piscator*, and several others in our dayes. The which *Dr. Jacomb* doth not a little bemoan. In his Preface to his Sermons on the 8th to the *Romans*, See *Sect.* 14. 'So long as the strife lay between an *Israelite* and an *Egyptian* the matter 'was not very sad; but when the *Israelites* strove one against the other, then 'it was sad indeed: So here; so long as the contention was 'twixt *Romanists* 'and *Socinians* on one hand, and Protestants on the other, 'twas well enough; 'but when Protestants divide and differ amongst themselves, that's a matter 'of great sadness. In the body of this work I have had occasion only to 'contend with the former, and there I had nothing but Comfort; but in the 'end I was necessitated to take notice of and to interest my self in a differ-'ence between the latter (concerning the imputation of Christ's Active obe-'dience, which some are for and some against,) and that afflicted me more 'than all that went before. *But.*

3. There were such who as an *Egyptian excrescency* upon this going out of the house of *bondage* by Reformation, seemed to Joyn in the work and did so. In a more general separation from *Antichrist*, at least as to it's external abominations, who yet did retain that which indeed is its main prop and support; without a thorow removal of which this *Beast* will stand in whatever societies this its root, footing and principle may be found: And the *Abetters* thereof, however they may escape him in his *mark* and *name*, yet sooner or later will be reckoned by the Spirit of the Lord amongst the *number* of the same. *Rev.* 13. 17. And such were those, who notwithstanding their owning of Christ his *righteousness* and *merits*, yet assigned unto him and them no other a room or place in the *Justification* of a sinner before God, than as the same made way for the presenting of such before him in an *inherent righteousness* as the *matter* thereof: Or, to be more express, That the *merits* and *righteousness* of Christ the *Second Person* in the Trinity, as to and for which he was and is *Mediator*, did procure such an act or covenant of grace from God the Father the *first Person*, that sinners should be Justified in by and materially for the righteousness of the *third Person*, which is no more, than the fruit of the Spirit in his work of *Regeneration*. There are too many books extant expressive of the truth of this *Assertion*: And that both of more ancient and modern Authors than can be modestly denied.

Now into which of this number or sorts of Reformers, Our present

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great Truth-ſtator and vindicator will be caſt, the ſequel of our preſent diſquiſition (I hope) may in ſome meaſure inform us: And notwithſtanding the Friendly *colours* he hangs out, yet I fear that upon a thorow grappling with him we ſhall find him not only a *Pirate* in Common, but a *profeſſed enemy* in diſguiſe and deſign, not far unlike the kindneſs the *Dueller* ſeemed to ſhew his *Antagoniſt*, bidding him beware of one behind him, who by his over-credulity turning to avoid a ſeeming danger, was run through by him.

In order to our further procedure herein we ſhall conſider what *Antinomianiſm* indeed is, about which there are ſo many mere worldly diſcourſes on foot this day. Therefore to omit it's literal ſignification, together with it's traditional acceptation, whereby it hath been managed rather to ſerve the intereſt of a party than really to inform the Judgment, we ſhall (God aſſiſting) ſteer our courſe herein by the *unerring Pole-ſtar* of the *Scripture*, by which alone it is that things as well as perſons ſhall be finally determined. And herein I poſſitively aſſert, *Antinomianiſm* in the real root and ſinfull nature thereof (I ſpeak not of it's *diſcovery* in the fruits of the ſame) as it ſtands either *directly* or *indirectly* oppoſite unto the *Covenant of Grace*, and that either in doctrine or practice, is neither more nor leſs, than *any perverting or wreſting of the Law of God either in whole or in part from it's proper uſe and deſigned end, for which it is fixed and placed in the hand of a Mediator*, *Gal.* 3. 19. Hence it is that thoſe with whom the Lord entred into covenant of old, he did it not only by ſacrifice, *Pſ.* 50. 5 but alſo by laying up the *law* not in part, but in both the *Tables* thereof, in the *Ark*, 1 *Kings* 8. 9. and herein lies the ſtated *ſubjective fixedneſs and ſtability of the Covenant*; though originated in the mutual compact betwixt the *Father* and the *Son*; That what *Adam* and all his *poſterity* in him had broken and rendred *uſeleſs* as to any *benefit* they were to expect from the ſame, becomes in and by the ſole *management* of *Chriſt* effectual unto life, peace and glory. *Pſ.* 89. 19, 20, 21, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37. 2 *Sam.* 23. 5. *Comp.* Pſ 84. 9. *Rom.* 7. 8, 9, 10. *Comp. Ch.* 8. 1, 2, 3, 4, As.

1. Doth the *Law* in its *Sanction part* require an Exemption from it's curſe and conſequently eternal Damnation by no leſs a ſatisfaction, than what compleatly anſwers all it's irritated demands. Why, all this is in Chriſt, *Gal.* 3. 10, 13. *James* 2. 10.

2. Doth the *Law* in its *preceptive part* look for an *obedience* as exactly correſponding with it's inward nature and ſpirituality, as well as an outward compliance with it's literal injunctions and that as titular unto life and glory? Why all this is in Chriſt, *Pſ.* 40. 8. *Rom.* 5. 18, 21. *Ch.* 10 4.

3. Doth the *Law* in its *nature* ſtand, or inſiſt upon real true *holineſs* in heart and faithfulneſs of life not only in oppoſition to the *corruption* and *defilement* of our nature barely as ſuch, but to all Counterfeits of the ſame, and that as an indiſpenſible inherent *qualification* for heaven and happineſs? Why all this is in Chriſt. *Heb.* 12. 14. *Comp. V.* 2. *Mat.* 5. 48. *Jo.* 16. 7, 8, 9, 10, 11 *Ch.* 15. 3, 4, 5. *Ch.* 17. 8, 11, 12, 15, 17. *Ch.* 13. 8. *Eph.* 4 22, 23, 24. *Comp. V.* 20, 21. *Heb.* 2. 11.

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The whole of these three Heads is summarily comprized in that one Text, 1 *Cor.* 1. 30. Nay that very Text which seems to be most Expressive of *Antinomianism*, in the common acceptation of the word, *turning the Grace of God into Laciviousness*, speaks indeed but of the Fruit, Consequences and Effects of the same, it being originated in a denial or rejection of the Lord Jesus Christ, as to the forementioned ends, *Jude v.* 4. *Jo* 5. 40. Which is fully included in the *Apostles* Description of those who were guilty of the same, *v.* 19. such as separate themselves, and are *Sensual*: But how so? As having not the Spirit; now we know what the Office of the Spirit is, and who sends him, *Ezek.* 36. 27. *Jo.* 16. 7, 13. And it is also that he performs his said *Office of writing the Law of God in the Heart*, namely, *by guiding into all Truth*, and that as it is in *Jesus*, for he shall receive of his, and shew the same unto all his *Disciples*, *Jo.* 16. 13, 15. *Eph.* 4. 2. Thus *Christ* came to fulfil *all Righteousness*, and not to destroy any part of the Law, *Matt.* 5. 17. And hence he says, *That without me you can do nothing*, Jo. 15. 5. Therefore the Apostle *Jude's* advice to the Saints unto whom he wrote in his days, that if ever they would avoid *Antinomianism* in the cursed Fruit thereof, *viz. A turning the Grace of God into Laciviousness*, they should diligently see that they prevent it in the root-cause of the same: But how? *v.* 20, 21. by being much in the exercise of *Faith and Prayer*, and thereby they should not only be kept in a constant, clear prospect of the *Love of God*, and thereupon a well-grounded *expectation of the mercy of our Lord Jesus Christ* unto eternal Life hereafter, but also be *built up* here in Holiness. Hence it is that from a consideration of the Promises being all in *Christ*, 2 *Cor.* 1. 20. That the *Apostle* encourages the *Corinthians to perfect holiness*, c. 7. 1. But why, What are the Promises? Amongst the Divine unfathomable Ocean of them, this is one, and that no small one neither, *Heb.* 8. 10. *I will put my Laws into their mind, and write them in their hearts.* Of which Text *our Author* hath blest us with such an *Antipodæan Explication*, that for my share I should be apt to think, that if he walks, as he talks, it is with his heels upward. Therefore *Eliphaz* directed *Job* to the alone expedient for his Cure of that *Hypocrisy*, which he and the rest of his friends falsly charged him with, *Job* 22. 22. q.d. If thou *receive the Law from his mouth*, if so consequently it will be laid up in thine Heart, and not till then, *Isa.* 26. 12.

Now whoever they be that are found either in Doctrine or Practice to Parcel the Law out of the hands of *Christ*, by assigning what they think meet of the same unto his management for them, or diverting any branch thereof out of its proper place and order, not according with, or agreeing to the rule of his *Engagements* therein, and that for the *Elect*, or those that were given unto him, will certainly, more, or less, be found under the real charge of *Antinomianism*; whilst in the mean time their *word Exclamations*, (to say of them no more, but the best we can) may pass as lively evidences of their *Empty Skulls*.

Hence the *Apostle* saith that it is by Faith (as excluding all other ways) we Establish the Law, *Rom.* 3. 21. And that as objectively resting upon and

subjectively taking in by *Application* all the forementioned branches of the same, as each of them are laid up in, and transferred over to the *Management of Christ*. The two former safely respecting the Personal Mutual relation (and that by *Covenant* betwixt the *Father* and the *Son*) that *Christ* in his *Publick Capacity*, and the *Elect* stood in each to other, whereon a *Commutative Imputation of Sin and righteousness*, is not only of *Grace*, but *legally Founded*; and he that truly receives not this by Faith, will be found an *Antinomian* in a superlative sense, as frustrating the main end and design of God in fixing and placing the *Law* in the hands of a *Mediator*, therefore the sin of Unbelief is doubly Damning; and where *Christ* is refused in the Preaching of the *Gospel*, it becomes the Savour of Death unto Death. The latter more mainly respecting our natures, and the fulness of the *Elect*, whereby they become holiness unto the Lord; And thus by Faith in *Christ* every true *believer* doth fully establish the *Law*; And herein lies the main, yea Antartique difference betwixt the *Covenant* of *grace* and that of *works*; the latter requiring *obedience* in order to the *acceptation* of our *persons*, the former laying hold of our *persons* and loving them even when in their sins, and that manifested in the fruit thereof by a *free Justification* of their *persons*, before one dram of *grace* be wrought in their *nature*, which is not only fully as to the matter, but regularly as to the order thereof, Expressed in *Ezek.* 16. 8, 9. *Gal.* 2. 20. And this I would fain know, whether the *Love of God*, as to it's *original cause*, the *reality* and *substance* of it's *being*, and the *extensiveness* of it's *nature* (I speak not of the discovery and effects thereof, either in *Conversion* or a *translation into heaven*) was not the same in him towards the person of *Abraham* even in his Idolatry, and the person of *Paul* even in the height of his persecution, as it is towards them in their *persons* now in glory. It is true there is no *elect* vessel that can be capable of either discerning, receiving, improving or a truly prizing of this Undeserved distinguishing love, without a nature wrought in them by *regeneration*) suitable to, that from whence it springs, yet the love of God either in it's cause, reality or extensive nature is not more set towards or fixed upon their persons barely as such, than it was before. There is no increasing or diminishing of it, as it had it's rise from eternity in God from the *purpose of his will*, so will it's duration be unto Eternity with him, by vertue of the same *unchangeable purpose of his will* towards them, though they discern it not. *Jer.* 31. 3. *Isa.* 55. 8. *Jo.* 13. 1. And this indeed is one main cause in a Collateral sense, next unto the grace and glory of God, which must primarily take place of the *Eternal Covenant* it self, *Pro.* 8. 30, 31, *Heb.* 2. 7, ——13 *John* 3. 16.

From the whole of what hath been said, and a due Consideration of what our *Author's* treatise presents us withal, it will somewhat evidently and that shortly appear, That his sentiment and Judgment of *Antinomianism* in the root or originall cause, form and matter thereof, lyes in a gracious, real Commutation of sin and Righteousness betwixt *Christ* and the *Elect* founded in a *Judicially-compacted Covenant*, not only in the meritorious causes and effects, but material substance of the same, and that as commutatively

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transacted from each to other, not by infusion, but an *infinitely solid, Juridical Compleat and irreversible act of imputation.* And truly where this is regarded, it is morally impossible for any, that faithfully adhere to the same in the full Covenant-stated scope thereof to escape our most inspective Authors prodigious charge. The reason is plain, for how can I suppose the transaction of my sin in the act thereof unto or upon another, so as that by a correlative commutation the righteousness of *his* obedience in the very actual matter thereof becomes mine, without an infusion of vitious habits, whilst I my self expect, unto whatever grace in the merits and causes thereof I may assign the same, to be materially Justifyed before God, from or for an *inherent righteousness* wrought within me, for that Soul that looks not after a righteousness in the matter thereof for his Justification unto life wholly from without himself, cannot possibly look upon sin in the act thereof as transacted upon Christ without entertaining the aforesaid blasphemous suppositions, and that because the reason runs parallel on both hands; for as that righteousness for which we are reckoned Just, is not by *infusion*; so neither are those sins in their most vitious defilements, for which Christ is reckoned a sinner infused into him, but both by *imputation*: now to *impute* in the sense of these *inherent Justiciaries* is fully stated by *Mr. Baxter*; In these following words—'They talk much of *Imputation*, and neither know 'nor tell you what *Imputation* is: But take it mostly to be that which ever 'Dr. *Crisp* calleth a charging God with falshood; as if it were his *reputing*, 'reckoning, *esteeming* or *supposing* us to be what indeed we are not, or to have 'done or suffered what we did not, or to have what we have not; whereas 'Paul meaneth nothing (and λογίζεται signifieth nothing) but a true account-'ing us to be what we are, and to have done what we did, and to have 'what indeed we have; And to *impute* righteousness to us signifieth but 'truly to repute, account or Judge us righteous, *Breviate of Justif. Prolouge.* And wherever this principle as such is rooted and fixed, such a person (without grace prevent) is under invisible prejudices against this great fundamental truth of Justification and also expos'd to betake himself to various prevarications, reproachful Calumnies, and false inconclusive suppositions, and inferences in defence of the same, for it is impossible for such, if they will be true to their own principles in the Analogy of them, to conceive how sin should be transacted upon, or imputed indeed unto Christ in order to Justification, any otherwise than as they expect to receive a righteousness from him in order to the same, which is by infusion; Therefore the commutation spoken of must of consequence be unto them by Transfusion. And alwayes observe it, that where the one is taken away, the other of course will fall to the ground: For why must a transferring of sin in the act unto Christ more necessarily infer a transfusion of inherent vitious habits into him, than a transferring of sin in the guilt and punishment of it only, must infer an habitual meritorious cause in him of sin in the said guilt and punishment thereof.

Hence it is, why this Doctrine will not, in the whole of it, go down

ſome People, and wherefore it is, that they amuſe their Readers with ſuch horrid conſequences from the ſame; In that ſuch an *Imputation* properly directs the ſinner to the Life-obedience of Chriſt, as the matter of his Righteouſneſs, to ſtand in before God, the foundation of his Title to a Coheirſhip with Chriſt, and the ground of his hopes for Glory hereafter: Whereas the Imputation of ſin, in its guilt and puniſhment onely, though it make way for the transferring of the other, being never aſunder, yet always diſtinct, properly reſpects the Death of Chriſt; in the *Imputation* whereof unto us, we obtain a *Negative Righteouſneſs*, which conſiſts in a deliverance from wrath, and an exemption from the righteous charge of an offended Juſtice; whereas it is impoſſible to inflict a Puniſhment juſtly on any one, that is not actually guilty of a Tranſgreſſion of the Law, but by a legal *Imputation*; ſo it is as impoſſible to charge guilt juſtly upon any one, that hath not perſonally committed the Crime, unleſs it be by a legal *Imputation*: But of what, you will ſay? Of that which muſt neceſſarily preſuppoſe the guilt: For, can any one legally be proſecuted againſt as guilty, who is in his own Perſon actually an offender, without a matter of fact be laid to his charge? No one will ſuppoſe it: neither will any one imagine, that, *through Grace*, knows any thing of this great Myſtery, that ſin can be otherwiſe tranſacted upon Chriſt, than as the Cauſe is to the effect, *i. e.* it makes way for the *transferring of guilt* unto him, and both by a *voluntary*, *juridical*, as well as *gracious Imputation*. Hence it is that ſin and iniquity is ſaid in Scripture, and not barely *guilt*, to be *laid upon Chriſt*, and that he was *numbered amongſt the Tranſgreſſors*, and not expreſly the *guilty ones*; that he *put an end to ſin*, *and finiſhed tranſgreſſion*, and not *meerly* the *guilt* of the ſame; for, *Sublatâ cauſâ tollitur effectus*, and ſhew me that perſon, that in a Covenant Law-ſenſe is not charged with *ſin*, and I'll undertake both for his *guilt* and *puniſhment*; All theſe ſurmiſes about ſins being tranſacted upon Chriſt, is but the ſame, and to the ſame end, for which *Bellarmine* urged it of old againſt the *Proteſtants*, as to ſin, in the guilt thereof. See Dr. *Owen's Treatiſe of Juſtif. p.* 282, 283. 'It is fiercely objected againſt what we have Aſ-'ſerted, That if the *Guilt of our Sins* was imputed unto Chriſt, then was he '*Conſtituted a Sinner* thereby; for it is the guilt of ſin that makes any one 'truely a ſinner. This is urged by *Bellarmine*, *lib.* 2. *de Juſtificat.* not for its 'own ſake, but to diſprove the Imputation of his Righteouſneſs unto us, as 'as it is continued by others with the ſame deſign. For, ſaith he, *if we be* '*made Righteous and the Children of God*, *through the Imputation of the Righteouſ-*'*neſs of Chriſt*, *then was he made a ſinner*, *&* *quod horret animus cogitare*, *filius di-*'*aboli*; *by the Imputation of the Guilt of our ſins*, *or our Unrighteouſneſs unto him.* 'And the ſame Objection is preſſed by others, with inſtances of conſequen-'ces, *&c.* None ever dreamed of a *Tranſfuſion*, or propagation of ſin from 'us unto Chriſt, ſuch as there was from *Adam* unto us. For *Adam* was a 'common Perſon unto us, we are not ſo to Chriſt; yea, he is ſo to us; (*whereof take ſpecial notice*) " and the Imputation of our ſins unto him, is a [illegible] Diſpenſation, which no evil conſequence can

'sue upon. Let the Reader but peruse what the Doctor says, in the same Treatise, in reference to one Mr. *Hotchkiss*, and he'll find as *exungue leonem*, the proceeding of some even in this our day, *p.* 50, 51, 52, 53. In the close whereof you have this saying, —'Although I judge no Men, upon the 'Expressions that fall from them, in *Polemical Writings*, wherein on many 'occasions, they do affront their own experience, and contradict their own 'Prayers; yet, as to those who understand not that blessed Commutation 'of Sins and Righteousness, as to the substance of it, which I have plead-'ed for, and the actings of our Faith, I shall be bold to say, *That if the 'Gospel be hid, it is hid to them that perish.*

How far our Author may be concerned in what hath been said, is that which is now to be inquired into, and that, 1. In the method of his proceedings against Dr. *Crisp*, as an *Antinomian*. 2. His own Concessions, with respect unto the Truth, and the Extent of them. 3. His Quotations of other Authors, for what Ends, and with what Integrity. Lastly, his Explication of those *Scriptures*, which mainly respect the matter in hand.

As to the first of these General Heads, viz.

I. THE Method of his Proceedings against Dr. *Crisp* as an *Antinomian*, which is managed two ways, besides his general neglect of the whole scope of the Doctors Works. But before I proceed herein, let us see how *Luther*, our Generally-acknowledged first Reformer, especially in the Doctrine of Justification, draws by a Parallel-Line of Judment, in the same Yoke with the *Doctor*, and that in his Treatise upon the Epistle to the *Galatians*, *ch.* 3. *v.* 13. *fol.* 135, 139 &c. onely remember, that when *Luther* speaks of the whole World, or all Men, it's onely the *Elect* that we are to understand thereby. 'Christ, *sayes he*, is innocent, as concerning his own 'Person, and therefore he ought not to have been hanged upon a Tree; but 'because, according to the *Law of Moses*, every Thief and Malefactor ought 'to be hanged; therefore, *Christ* also, according to the Law, ought to be 'hanged, for he sustained the Person of a Sinner, and of a Thief, not of 'one, but of all Sinners and Thieves; for we are Sinners and Thieves, and 'therefore guilty of Death, and everlasting Damnation: But Christ took 'all our sins upon him, and for them died upon the Cross; therefore it be-'hoved that he should become a *Transgressor*, Isa. 53 *reckoned* amongst them: 'And this (*no doubt*) all the Prophets did foresee in the Spirit, that Christ 'should become the greatest Transgressor, Murderer, Adulterer, Thief, Re-'bel, and Blasphemer, that ever was or could be in all the World; for 'he being made a Sacrifice for the sins of the whole World, is not now an 'innocent Person, and without sins, is not now the *Son of God*, born of the '*Virgin Mary*; but a Sinner, which hath and carrieth the sin of *Paul*, who 'was a Blasphemer, an Oppressor, and a Persecutor; of *Peter* which denied 'Christ, of *David*, which was an Adulterer, a Murtherer, and caused the Gen-

'tiles to blaſpheme the Name of the Lord, and briefly which hath and bea-
'reth all the ſins of all Men in his Body: Not that he himſelf committed
'them, but that he received them being committed or done by us, and laid
'them upon his own Body, that he might make ſatisfaction for them with his
'own Blood. Therefore this general ſentence of *Moſes* comprehendeth him
'alſo, (albeit in his own *Perſon* he was *innocent*,) becauſe it found him a-
'mongſt ſinners and tranſgreſſors, *Iſa.* 53. 5. *Mat.* 8. 17. like as the Magi-
'ſtrate taketh him for a Thief, and Puniſheth him, whom he findeth among
'other Thieves and Tranſgreſſors, though he never commitred any thing
'worthy of Death. Now Chriſt was not only found amongſt ſinners, but
'of his own accord, and by the will of his Father, he would alſo be a Com-
'panion of ſinners, taking upon him the fleſh and blood of thoſe which were
'ſinners; Theives, and plunged in all kind of ſin; when the Law therefore
'found him among Theives, it condemn'd him and killed him as a Theif.
'The Popiſh Sophiſters do ſpoyl us of this knowledge of Chriſt, and moſt
'heavenly comfort, (namely that Chriſt was made a Curſe, that he might
'deliver us from the Curſe of the Law,) when they ſeparate him from ſin
'and ſinners, and only ſet him out unto us as an example to be followed. By
'this means they make Chriſt not only unprofitable unto us, but alſo a *Judge*
'and a *Tyrant*, which is angry with our ſins and condemneth ſinners: But we
'muſt as well wrap Chriſt, and know him to be wrapt in *our ſins*, in *our Ma-*
'*lediction*, in *our Death*, and in *all our Evils*, as he is wrapped in our Fleſh and
'in our blood. But ſome Men will ſay, it is very abſurd and ſlanderous, to
'call the Son of God a curſed ſinner; I anſwer, if thou wilt deny him to be
'a ſinner, and to be accurſed, deny alſo that he was Crucifyed and Dyed,
'for it is no leſs abſurd to ſay, that the Son of God (as our Faith confeſſeth
'and believeth,) was Crucified and ſuffered the pains of ſin and death, than to
'ſay that he is a Sinner and accurſed; but if it be not abſurd to confeſs and
'believe that Chriſt was Crucified between two Thieves, then it is not abſurd
'to ſay alſo, that he was accurſed, and of all *Sinners* the greateſt. Theſe
'words of *Paul* are not ſpoken in vain, and that, 2 *Cor.* 5. 21. *Jo.* 1. 29. He
'verily is innocent, becauſe he is the unſpotted and undefiled Lamb of God;
'but becauſe he beareth the ſins of the World, his Innocence is burthened
'with the Sins and Guilt of the whole World, whatſoever I, Thou, and we
'all have done, or ſhall do hereafter, they are Chriſt's own Sins, are verily
'as if he himſelf, had done them. To be brief, our Sins muſt needs become
'Chriſt's own Sins, or elſe we ſhall periſh for ever. This true knowledg of
'Chriſt, which *Paul* and the *Prophets* have moſt plainly delivered unto us,
'the wicked Sophyſters have darkned and defaced. (Here is an *Antinomian*
'with a witneſs, for out *Ambo-dexter Author* to exerciſe his bifrontick skill,
'and Gigantick Manhood upon.) But further, *ſaith he from* Iſa. 53. That
'*God laid the Iniquity of us all upon him*, we muſt not make theſe words leſs than
'they are, but leave them in their own proper ſignifications, for God dally-
'eth not in the words of the Prophets, but ſpeaketh earneſtly and of great
'Love, *viz.* That *Chriſt the Lamb of God*, ſhould bear the Sins of us all; but

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'what is it to bear? The Sophisters Answer to be Punished; very well; but 'wherefore is Christ Punished? Is it not because, he hath sin, and beareth 'sin? Now that Christ hath sin, the Holy Ghost witnesseth in *Psal.* 40. *My 'sins have taken such hold on me, that I am not able to look up, yea they are more 'in number than the heirs of my head.* In this Psalm and certain others, the '*Holy Ghost* speaketh in the Person of Christ, and in plain words witnesseth 'that he had sins; for this Testimony is not the Voice of an Innocent, but 'of a suffering *Christ*, which took upon him to bear the Persons of all sinners, 'and therefore was made guilty of the sins of the whole world, wherefore Christ 'not only was Crucyfied and Died, but sin also (through the Love of the Di-'vine Majesty) was laid upon him: When sin was laid upon him, then 'cometh the Law and saith, every sinner must dye: Therefore, *O Christ*, if 'thou wilt answer, become guilty, and suffer Punishment for sinners; thou 'must also bear sin, and Malediction; further, that God sent his Son into 'the World, saying, be thou *Peter* that denyer, *Paul* that Persecutor, Blas-'phemer and cruel Oppressor, *David* that Adulterer, that *Sinner*, which did 'Eat the Apple in Paradise, that *Thief* which hanged upon the Cross, and 'briefly, be thou the Person which hath committed the sins of all Men; see 'therefore that thou pay and satisfy for them: Here now cometh the Law 'and saith, I find him a sinner, and that such an one as hath taken upon him 'the sins of all Men, and I see no sins else but in him, therefore let him dye 'upon the Cross; and so he setteth upon him and killeth him. This he also calleth *the principal Article of all Christian Doctrine*, which the Popish Schoolmen have altogether darkned: Therefore he usually said, and that in this Sense, that it was, *Articulus stantis & cadentis Ecclesiæ.*

Having thus laid this as a Glass before our Author, whence he may discern how alternately in *Luther*, as well as *Luther* revived in *the Doctor*, we shall proceed to the manner of his managing his charge against Dr. *Crisp*, which he does two ways, some few instances I shall Remark, from whence the Reader may as by a narrow crevice to a large Room, have somewhat a fair Prospect of the Spirit of the Man; as

1. By parcelling out some peculiar Sentences, as he thought might best serve his turn, and that sometimes in the very same Section, from its dependance upon either what goes before, or its relation unto that which follows, to build his invective charge upon, whereas had the whole been rendred entire, either as to a Sentence, Paragraph, Section, or the mutual relation that one part of his Book hath to another, there would have been no room for his *scurrilous and blasphemous Hypothesis*: But such a faithfulness he knew would have spoyled his *Game*, and thereby *his Idol* would have been more openly exposed to the View of his Reader: As for instance, —— 1. In pag. 2. He quotes *the Doctor*, pag. 363, 364. In reference to all Election, That *if an Elect Person should happen to dye before he be called, yet that Election shall secure him*, speaking of the certainty and *Irreversibleness* of that *Doctrine*, and the *decree of God* touching such an *Elect* Vessel: He does nor say he shall dye before he be called or regenerated, though this is that *he* would amuse his Reader with: The

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expreſſion is much like that of *the Apoſtle Paul*, Gal. 5. 4. *Whoſoever of you are juſtified by the Law, ye are fallen from Grace.* Now we know that according to the *Analogy of Faith*, neither of theſe properly and nakedly conſidered in themſelves, as abſtracted from the deſign of the Spirit of God in them, can be true. For can there be a Juſtification by the Law? Or a falling from Grace? Though *our Author* be for a falling away from Grace, as p. 162. Who can help him? For as he practiſes, ſo he believes, and as he believes, ſo he practiſes: He can ſpeak truth when it ſerves his turn, though with an Equivocation; he can boldly alſo maintain a Falſhood, provided it be but neatly cover'd with a ſhew of truth: His words are, do not Divines generally conclude, that if *David* had not repented of his groſs ſins he fell into, he had Periſhed? For this let him repair to what *David* ſaith, when he comes as under an approaching Proſpect of Eternity, whether it be his Repentance or *God's Covenant* barely as ſuch, and not on the account of the former, that gives him cauſe to admire the goodneſs of God towards him, 2 *Sam.* 23. 5. Namely, God's having taken him into ſuch a *Covenant* with himſelf, as was in all reſpects well ordered and ſure. Compare with 2 *Chro.* 35. 22, 24. with 2 *Tim.* 2. 13. Upon which Texts let *our Author* exercile his *Arminian* Dexterity; now it is a known Rule that it is *by Scripture*, we muſt expound Scripture, none being of a private Interpretation. And thus indeed we ought (unleſs we have bid adeu to all Modeſty, Candor and Honeſty) to deal with Authors. Therefore it is that which follows and *our Author* thought convenient to omit, and that in the ſame Page whence he fetches part of his Accuſation, p. 364. *It is true, ſaith the Doctor, ſuch an Elect perſon not called, is never able to know individually of himſelf, that he is ſuch an one that God hath nothing to charge upon him, becauſe till calling God gives not unto perſons to believe, and it is only believing that is Evidence to Men of things not ſeen, &c.* This he further explains againſt the Accuſers of his day, *The Charge is this, that I ſhould affirm, that an Elect perſon ſhould live and dye a Whoremongor and an Adulterer; and in all kind of Prophaneneſs; and though living and dying in this kind of Prophaneneſs, he ſhall be ſaved. Which, how contrary is it unto the whole courſe of my Miniſtry, ye are Witneſſes. I dare be bold to ſay, you all know it to be a groſs, notorious, and groundleſs Slander. You know, concerning this thing; an Elect perſon being an Elect perſon, it is impoſſible that ſuch an one ſhould miſcarry, and not be ſaved. He that is Elected unto Salvation, either God's Election muſt be fruſtrated, which is impoſſible, or this perſon muſt attain unto Salvation. I think no Man of thoſe that have caſt this imputation upon me will deny it; but withall, this I ſaid before, and ſo I ſhall ſay ſtill, there is no Elect perſon, ſuppoſe him to be capable, and come to years, ſhall dye before he be called, that is, before the Lord give Faith to this perſon to believe, and in ſome meaſure frame this Elect perſon to walk by the Spirit according to the rule of the Spirit. In a word, this perſon is changed in Converſation. The principle is this.* He that believeth ſhall be ſaved, *and*, he that believeth not ſhall be Damned; *and*, no unclean thing ſhall enter into the Kingdom of Heaven; *every Soul therefore, being Elected, as it ſhall be ſaved at laſt, ſo is it, or ſhall in time*

Dr. Criſp, pag 637, 638.

'time be called, and inabled to believe, and walk as a child of light.' If this be not true Doctrine, then I desire my Mouth may be stopped. Again, let me tell you, Beloved, Christ is a *Free Way* for a Drunkard, for a Whore-master, for a Harlot, an Enemy to Christ; I say, Christ is as *Free a Way* for such a person to enter into him, as for the most Godly Person in the World. But do not mistake me, do not say, Christ is a *Free Way* to walk in him, and yet to continue in such a condition; for Christ will never leave a person in such a Filthiness, to whom he hath given to enter into himself; mark well what I say; but for entrance into him, Christ is as *Free a Way* for the vilest sort of sinners, as for any Person under Heaven. If Christ hath given a Heart to a Sinner, to set footing into himself, that is, to receive, to take him for his Christ; if Christ hath given him a Heart to take him for his Christ in reality, to take him truly and unfeignedly; Christ is a *Way* for such a Person to the Father, though he be the vilest Person under Heaven: And he is to him a *Way* unto the Father, even while he is ungodly, before he is amended, and he may take his part in this Christ, as an ungodly person as well as when he is Righteous. In this regard, I say, Christ is a *Free Way*, God looks for nothing in the world from the Sons of Men, be they what kind of Men soever, he doth look for nothing from them, to have a right to Christ; but he did freely give Christ unto them, without considering of any thing, that they might bring along with them. Our Author, p. 73. quotes the *Dr.* 210. thus, *can he be said to accept of Christ, who hath a knife in his heart to murther Christ, and that without so much as laying down his Armes?* And thereupon runs upon his old harrangue, not regarding what follows immediately and especially in the very next page, I do not speak to the intent that any should conceive that God leaves persons Rebellious, Vile, and Loathsome, as he doth find them, when he closeth with them; but I say at that time, when the Lord closeth with Persons, he closeth with them in such a state of Rebellion; and if thou come to Christ in this condition, it manifestly shall appear to thee, that he will open his Bosom for thy Head to rest upon, as well as for the Righteousest Person in the World, and his Breast for thy Mouth to suck, ——In Chapter the 3d *our Author* chargeth the *Doctor* with this as an errour! *The very act of God! laying sins on Christ upon the cross is the very actual discharge of all the Elect for all their sins*, p. 298. Which the Doctor proves, and therein his meaning will appear; In the very 2d. Page after this, in these words from *Heb.* 10. 14 So that now a believer is not to wait till a new sacrifice be performed, that he might be discharged from such and such a sin; but as soon as ever he hath commited this sin of his, he hath *the Lamb of God* in his eye, *that takes away the sins of the World*, that hath already taken away this very sin, that at this very instant he now committed. Beloved consider well of it, either Christ hath taken away all sin already, or else one of these two things must needs follow: Either the Believer himself is to bear his own sin, or else Christ is to come again, and

Dr. Crisp. p. 33.

Dr. Crisp. pag: 211.

Dr. Crisp. pag. 300. 301.

'thing more to take away that which remains behind: I say, if all sin be 'not taken away, by what is done already, there must be somewhat done to 'take away that which is not taken away: But saith the Apostle in the end 'of *Chap.* 10. to the *Hebrews*, *There remains now no more sacrifice for sin.* In 'vain do men now look for something else, to come to take away this and 'that transgression: for there remains no more sacrifice for sin; that one 'sacrifice did all that was ever to be done, and therefore there is no more to 'follow after: If therefore all be done by Christ that is to be done, to make '*perfect the comers unto him*, and *to save them to the uttermost*; then all the sins 'that Believers now commit, that Believers hereafter shall commit, nay, 'all the sins that all the Believers to the end of the World shall commit, 'they are already laid upon Christ, he hath nailed them to his Cross. 'Therefore, saith the Apostle, in the First Epistle of *John*, ch. 1. v. 7. *The* '*blood of Jesus Christ his Son, cleanseth us from all sin.* He further quotes the Dr. *p.* 375. and bids us see, and what we find there, no doubt but he thought it his safest course not to transcribe: As, 'There is not a moment of time 'in which Iniquity is transacted back again from Christ, and remains upon 'a particular person ——That this discharge of sin is the security of per- 'sons from wrath. —That Sureties are the comfort of imprisoned and 'decayed Debtors, and so all along. Also, *p.* 289. The Dr. holds forth the parallel betwixt the Scape-goat and Christ, in the Typical nature thereof; the Mystery whereof, whoever, as to its substance, discerneth it not, I dare warrantably say, he is no Believer. As for *p.* 28. we shall consider it anon; and therein, *our Author's* most notorious falshood: But all this is for no other end, as is manifest throughout the Chapter: and his whole Book indeed, but to introduce *Faith*, *Repentance*, &c. not only as the very *Conditions*, for which we are pardoned, but the very matter, in which we must be justified, though he assign the cause of both, in the Merits of the same, unto the Death of Christ: This is directly *the Council of Trent*: Besides, the rank *Socinianism* that he belcheth out of his Blasphemous Gorge, in this very Chapter. *Page* 14. That things are so adjusted, that forgiving the Elect, should be an effect of Christ's *Kingly Office*, as well as his *Priestly Office*; for which he quotes, *Act.* 5. 31. mark it well: He assigns as equal a cause unto Regeneration, which more particularly looks unto the *Kingly Office* of *Christ*, who, as a Prince, gives Repentance; as he does to the sufferings of Christ, which more properly belongs to his *Priestly Office*, for the forgiveness and actual discharge of us from our sins. Thou wilt find, *Ingenious Reader*, That in the whole of his acknowledgments of Christ, as to his death and sufferings, That indeed he was no more than a Metaphorical Sacrifice; which will further appear, *ch.* 6. *p.* 35. And that which he makes light of, in reference to Dr. *Crisp*, *p.* 616, 617. As to *faith's* being the *fruit* of *union*, will be found to be as certainly true, as that God is before the Creature: For is not the Spirit of God essentially divine? And is not faith the fruit of the same Spirit? Can we believe antecedently to his actual possessing of our hearts, any more than an effect can issue forth in its genuine

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production, without the precedent efficiency of its natural cause? On this foundation it is, that the Scripture fixeth our union barely and rootedly as such, in a passive sense, though thereupon it is by faith, that an actual, real, closing consent does issue, and communion from the same. Therefore he that is joyned to the Lord, is one spirit, and he that hath not the spirit of Christ is none of his; And should the spirit of God withdraw wholly and totally even from a Believer (which though it never shall be) where would his faith be? It would evaporate into a meer fancy; which the Assembly do well express, *chap.* 10. *Artic* 2. *This* Effectual Call *is of Gods* free and special Grace *alone, not from any thing at all foreseen in Man, who is altogether passive therein, until being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this Call, and to* embrace *the* Grace *offered and conveyed in it.* ——— And, with *our Authors* good leave, ——Note, That it is the Cause, and not the Effect, that gives a Being to things.

How ingeniously he hath dealt with the Dr. in this Chapter, let the Traduced Answer, which he fully does, *p.* 354, 355, 356, 357, 358, 359, 360, 361, 365, 366, 367. Wherein he proves, 1. That the *Lord* laid *iniquities* upon Christ by way of Obligation. 2. That he laid the Iniquities of Men upon Christ by way of Execution. 3. By way of Application. We must distinguish between God's application of this Grace, and his own Peoples application of it. Again, our Author, *p.* 19. chargeth this as an Error upon the Doctor. —That the Elect, upon the death of Christ, ceased to be sinners; and even since their sins are none of their sins, but they are the sins of Christ. ——And for this he quotes the Doctor, *p.* 8. '*Must* '*not he be reckoned to be a sinner, while he doth sin?* I Answer, No: though he 'doth sin, yet he is not to be reckoned a sinner; but his sins are reckoned 'to be taken away from him: But leaves out what follows by way of Explication; 'A Man borrows an Hundred pounds, some Man will say, *Doth* '*not he owe this hundred pounds, seeing he borrowed it?* I say, No; in case ano-'ther hath paid the Hundred pounds for him. ——Now either Christ hath fully satisfied Justice in his Death, for all the sins of the Elect, or he hath not; If he hath, the Dr. is right; If not, then Christ must be an imperfect Sacrifice, and died in vain. How much this savours of slighting the *blood of Christ*, and reckoning it but a common thing; I think it concerns *our Author* to enquire into: further, he quotes the Dr. *p.* 270. to which I shall add, *p.* 271, 577, 578. wherein he clears himself all along from the *false inclusive Consequences* that *this Author* would *forge* upon him. Besides, let him Answer me this when he is at leasure, *viz.* Whether the *Obligations* that a *Surety*, as such, voluntarily takes upon him, do not actually render him chargeable with that Debt in a Law-sense, which he never personally did contract; which the Dr. fully clears in several places. Thus much may serve to discover his Treachery, as to the first branch of his Method in his Charge against the Doctor.

2. By a fraudulent and violent forcing (with a more than ordinary Jesuitical boldness) of false conclusions upon what he cites of the Doctor's

and that either as his Judgment in the ſame, or as an unavoidably-genuine conſequence of the ſame; Than which, I think, *Hell* it ſelf, in the full compacted *Caball* of all its Inhabitants, cannot afford (as to the nature of it) a clearer inſtance of blindneſs, and yet malice, deceitfulneſs, and impudence, in the complicated operations of the ſame. And this appears in that, when, and wherever the Dr. ſpeaks of ſin, as the tranſgreſſion of the Law, to be laid upon Chriſt, which is fully explained, and all ſcurrilous and blaſphemous conſequences thereupon obviated by him, in that it is no otherwiſe but by a Commutative *imputation of Chriſt's obedience* unto us for *Righteouſneſs* unto *Juſtification*, and our *ſin* unto him as the *Meritorious cauſe of his ſufferings*; He would preſently perſwade his Reader, by ſome *Philoſophical conſequences* (wherewith he ſeems to be as richly furniſh'd as the *Owles of Athens*) that this cannot be without a Phyſical Tranſfuſion of the defilement attending the tranſgreſſion of the Precept, from one ſubject to another, *i. e.* from the Sinner unto Chriſt: A moſt blaſphemous, impudent, and groundleſs inference. —However, this he thought (as *Bellarmine ut ſuprà*; or, as the *Quakers* ſay, *Look in o thy ſelf for thy Chriſt, or thy Righteouſneſs*) would prove the moſt effectual expedient to divers ſinners from any hopes of a *righteouſneſs* this way, and to ſet up an inherent one in the room of the ſame: Now this branch of his Method, with the Doctor, is manifeſtly included in his 2d, and 7th Chapters: And we ſhall conſider with what Equity he lays down his Charge: As,

1. In his ſecond Chapter, he taxes the Doctor to hold, that God did not only impute the guilt, and lay the puniſhment of the ſins of the *Elect* upon *Chriſt*, but he laid all the very ſins of the Elect upon *Chriſt*, and that as to the real filthineſs and loathſomneſs; yea, ſo that *Chriſt* was really the *Blaſphemer*, *Murderer* and *Sinner*, and ſo accounted by the Father. Now, what countenance he hath received for this bold and wretched aſſertion, as to the ends for which he brings it, we muſt ſee into his Quotations of the Dr. together, how juſtly he hath dealt with him, As, *p.* 312. he tells us, *That it is* iniquity it ſelf *that* the Lord *laid upon Chriſt*; *not only our* puniſhment, *&c.* But whether doth he ſay, that it was laid upon him, or infuſed into him? I confeſs, it is the former he ſays; and that in the very ſame Page, but that it was tranſacted to him. But, Doth he ſay, that it was tranſfuſed into him? Not at all; but he ſays, It is not only iniquity, but iniquity *it ſelf*, that the Lord hath laid upon Chriſt; and not onely ſo, but the *fault* of the tranſgreſſion *it ſelf*, and that with an, *&c.* which I moſtly fear: Nay, but he ſays more plainly, and names ſuch ſins, as that I dread, and am aſhamed to mention them; How much more will not *Chriſt* ſtand aloof off from ſuch things and perſons guilty of them, as Idolatry, Blaſphemy, Murder, Adultery, Theft, Lies, and Drunkenneſs; and that all theſe became actually the Tranſgreſſion of Chriſt as thoſe which have part in him, *p.* 270. Now, if ſo, Chriſt muſt neceſſarily become unholy. And it is impoſſible that ſuch an one ſhould be a Saviour, nay, ſo much as a Prophet, who is thus made, to eat and to drink with, but alſo receive, and become a friend

friend of *Publicans and Sinners*, Luk. 5. 29, 30. ch. 15. 2. ch. 7. 34, 37, 39. Against such horrid black Doctrine, my heart doth rise even to a Murmuring: But, Doth he say, that though sin, in the fault or act of Transgression, was so laid upon Christ, that he, in his own Person did either act, or commit it? No, that's not it; (*though indeed it is it that he would amuse his Reader with*;) but he says, That we are not compleatly sinful, but Christ being made sin, was as compleatly sinful as we, and (which plagues me more, there is another treacherous, &c. that follows) that God himself did count him *among the number of transgressors*, p. 268. I pray, to avoid clamours and jealousies, let us hear the Doctor speaking for himself; As, p. 312. compared with p. 265. *That iniquity of Gods people is no otherwise disposed of, by way of Transaction from them, but only on the back of Christ*; and not into him; none can bear or carry Iniquity from them, but he alone: p. 267. saith he, *Beloved, mistake me not; I say not, That ever Christ was, or that he ever could be the Actor or Committer of any Transgression; for he never committed any sin himself*: p. 270, 268, 280. comp. p. 281, 272, 273, 283. *God doth really pass over sin upon Christ, still keeping this fast, That Christ acted no sin, but in respect of transgression, in respect of conveyance, in respect of passing of accounts from one head to another, in respect of that there is reality of making of Christ to be sin*: Dr. Crisp. p. 283. *When one Man becomes a debtor in another Man's room, legally, and by consent, this Surety that doth become the Debtor, he is not barely supposed to be the Debtor; but, by undertaking of it, and legally having it past upon him, he is as really and truly the Debtor, as he was, that was the Principal before; I say, as really and truly the Debtor*: *So that there is an absolute truth and reality of God's act, in passing over sins upon Christ.* So much for the Doctor. Observe, Reader, our Authors further Treachery, by comparing together the following Pages 274, 328, 409, 158, 428, 419, 420. And, Is not all this Sound Doctrine? What aileth thee now? Nay, but is it not enough for persons to see that they have the Grace of the Spirit, though they are not Meritorious in themselves, yet to bring them unto Christ, who, by his Spirit, still will so carry them unto a more spotless degree of Perfection, till at last, by the help of the Merits of Christ (and that freely, not of debt, which I abhor) they become one entire, beautiful, and perfect Robe of Righteousness, for us to stand in, as Justified before God to all Eternity. Page 33. *Head* 5, 6 and Page 102 36. Nay, besides, if this be true, as the Doctor Affects, I am wholly stript and ruined in all my hopes, (*Thus have ye taken away my Gods which I made, and the Priest, and ye are gone away.*) *viz.* My Faith, repentance, hope, love, patience, and all the excellent Graces of the new Creature, together with all my Duties, Prayer, Preaching, Hearing, attendance upon Ordinances, diligence in them, crossing Sea and Land to make one Proselyte, Conference, Zeal, in disputing for Gospel-Truth, by pleading and vindicating of the same, together with the denyal of Carnal though not religious self. *Author*. p. 67. but more of this in his Concessions, which we now come unto, which is,

D. W. p. 33. Head 5, 6.

The Second General Head to be insisted upon, viz.

II. HIs own Concessions with respect unto the Truth, and the extent of them, where we shall find him as clear, as the Sun at Noon-day, reviving and reestablishing the stated result of *the Council of Trent*, in the Doctrine of Justification, and that with the same dogmatizing frame of Spirit, as if he had been brought up at the Feet of *Marcellus* himself, the great manager and reconciler of Differences in the then Sessions; who in the midst of all their Disagreements, drew up such an Artificial Scheme of Religion, that each dissenting Party thought his own particular Judgment fully Established; whereas their coalescency or mutual agreement with each other, was laid in another Foundation, that Christ was the Meritorious cause, and only so, of our Justification; *Thus their* Celestis Rater, Jesus Christ the Sun of Righteousness, *the Author and Finisher of our Faith; The Father of Mercies and God of all Consolation, sent his Son to redeem Jews and Gentiles, and that all might receive the Adoption of Sons. Him hath God set forth to be a Propitiation for our Sins in his blood; for this Redemption we ought to give thanks; the meritorious cause of our Justification is our Lord Jesus Christ. Concil. Trident. Jess. 6. Poem. cap.* 2, 5, 7. Now who would suspect (as one observes,) the Serpent to look *under such Flowers of Paradise?* Or that they go about to betray Christ with, *HAIL MASTER?* But in this their profound Hypocrisy lyeth the Mystery of Iniquity; if that may be called Hypocrisy, as *Bernard* says of *Romes* Clergy in his time, which neither for the abundance of it can, nor for the impudency of it cares to conceal it self. Thus by Egregious Hypocrisy, *Arrius* deluded *the Council of Nice*, confessing Christ to be *God of God*, yet denyed his Consubstantiality with the Father. Thus the second *Council of Nice* summoned to decree the Erection and Veneration of Images, makes a goodly Preface, giving thanks to God they were delivered from Idols. Thus *Augustine* confesseth how he was seduced by the *Manchæan* Hypocrisy. Thus dealeth *the Trent Council*, and as a *Coronis* of the whole, comes in *our Author* with such a Masterpiece of falshood and treachery; as if he coveted rather to be *the Head of a Colledge of Cheats*, than an Undergraduate amongst honest Men. And,

I. For Election, he acknowledges, *that the Elect shall in time be Justifyed, Adopted, and Saved, and that in the way God hath appointed*; but how is that? No otherwise than that Christ in his Death should lay down the meritorious cause and price of the same; but as to the matter of our Justification, included both in what he did and suffered that is done when we are effectually called, which as the effect of his Righteousness in the merits of the same, and the operations of his Spirit is wrought in us gradually here, and consummated in Glory; but as to the change of Persons in a commutation of Sin and Righteousness betwixt Christ, and the Elect; he says, it is ungrounded, and the Scripture knows of no such imputation; compare diligently p. 33. Head 5, 6. p. 59. p. 37. *Where he saith*

D.W.ch.1.p.1.

faith, that we ſtand juſtifyed by the *Efficacy* of the Righteouſneſs of another, and that our juſtifyed State is a continuance of the bleſſed *Effects* of the Righteouſneſs of Chriſt, from firſt to laſt; That cauſe is ſtill productive of Supplies, as our guilt returns, or neceſſities and capacities renew or grow; ſee alſo p. 102. Thus *Bellermine* hath learned to play with the word *Imputation*; *Homo Juſtificatus, &c.* A Man juſtified needeth not the *Imputation of another's Righteouſneſs, whereby his own inherent Unrighteouſneſs may be covered.* And in the tenth Chapter of the ſame Book; *Chriſtus noſtras, &c. Chriſt is our Righteouſneſs, not that we are juſt by the Righteouſneſs which is in Chriſt imputed unto us.* Sic igitur, &c. *ſo therefore is Chriſts Righteouſneſs imputed unto us in regard of ſatisfaction, which he performed for us; but for all that, we cannot be holden for Juſt, to wit, clean and immaculate, if the ſpots and ſtains of ſin be yet truly inherent in us.* So this is the general Voice of *the Council of Trent*, and *the Church of Rome*, to allow for no other *imputation* of Chriſt's Righteouſneſs, but ſuch, as by his Merits we have an infuſion of Grace, whereby we merit and ſatisfy God in our Juſtification; and ſo they admit of no other formal cauſe of Juſtification, but an inherent Righteouſneſs in themſelves, and out of Chriſt.

2. As to God's laying Sins on Chriſt, Chap. 2. p. 6. which he ſays was with reſpect unto *the guilt of them*, and that only as reſpecting *ſatisfaction unto* Juſtice; our acquitment from Puniſhment, or *actual Remiſſion* [*when we believe.*] That the ſufferings of Chriſt were as effectual to put away ſin, as if our ſin had been tranſacted on him. (Herein lies a ſecret helliſh rejection of the commutation of ſin and Righteouſneſs,) *that to tranſact our very ſins on Chriſt, as oppoſite to guilt, is impoſſible.* (This is begg'd and impertinent; for how can the guilt be ſuppoſed to be tranſacted on him, without that which muſt neceſſarily preſuppoſe the laying of the ſame on him, as the cauſe to the Effect, and both by imputation,) *that it is needleſs for the ends, for which our ſins were laid on Chriſt.* (Here is a bold ſatanical Invaſion of the Divine Prerogative, in ſetting bounds to its Decrees, and the methods whereby God hath declaratively reſolved to glorify himſelf, and that in the full perfection of all his Attributes.) p. 8. this *bluſphemous Aſſertion* with a more than ordinary Confidence, doth he renew, p. 34. Its enough, *ſays he*, that he reſerving the *peculiars of a Redeemer, ſhould agree to ſuffer for our ſins, its enough, that we are pardoned and adopted for his ſake, when we deſerve endleſs Woe, &c.* (Is it ſo, *friend?* but let me tell you, that he that hath no further an intereſt in Chriſt, is brought but into *Limbus Patrum* thereby, and there *our Author*, unleſs Grace prevent, will be like to hang even between Heaven and Hell, and that in the Gibbet-chaires of his own Spider-web imaginations.) Thus *his Predeceſſour the Bugbearer* of old, cryed out, what need all this waſt? He thought it too much were given unto Chriſt, his Purſe would grow low or empty by it: Even ſo *our Author* under a pretence of great reſpect unto Chriſt, will not have ſin to come near him, leſt any of his unintelligible Divines, inſtead of tranſacting it knowingly and judiciouſly upon him, ſhould (through ignorance, want of skill and Logick) infuſe it unto him, whilſt he like *Rachel* ſitting cloſe upon her Idols, only dreads the loſs of an *inherent Righteouſneſs* thereby,

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and consequently an invasion of that poverty of Spirit, as will issue in the downfall of all his self-conceptions, which must certainly ensue upon a *through-closing with Christ; as given of God* to be *All and in all*: And further, *Jaith he, that* no hurt shall ensue, as if all were done and past, where the sanction of the Law is answered. Pag. 9. But *Friend!* I still call him *Friend!* because my answer to, or return upon this, is included in the parable of him, who is so called, when coming unto *the Feast*, thinking it sufficient by coming, *i. e.* by a mere act of Faith, as a Grace inherent in himself to close with, and to have a right to this gracious invitation in the general, but not bringing along with him, *i. e.* by believing his legal Title, and thereby right unto the same, he becomes speechless, and that for want of a *Garment*, which is an *External Covering*, and not an *infused Qualification*; and this a *Wedding* one too, *viz.* a mutual transferring of interests each to other, not by transfusion, but a voluntary and juridical Commutation; *q. d.* There ought first to have been a *commutative personal Relation* between thee and me, who am Master of the Feast, before either thou or any one else can have a right unto the same. Council *Trid.* Chap. 7. Where speaking of the *formal cause* of Justification, they call it *the Righteousness of God*; but how? The Righteousness of God *imputed* to us? Nothing less, but that which is infused into us: The words of the Council are these, *Unica formalis causa, &c.* i. e. *The only formal cause, to wit, of Justification, is the Righteousness of God; not that whereby himself is just, but that whereby he makes us just: Namely, wherewith he having endowed us, we are renewed in the Spirit of our mind, and are not only reputed, but nominated, and are really just; receiving Righteousness in our selves, each according to his Measure, which the Holy Ghost divideth to every one, even as he will, and according to every Man's Disposition and Cooperation. For although no Man can be just, but he, to whom the Merits of the Passion of our Lord and Saviour Jesus Christ are Communicated; yet that is wrought in this justification of Sinners, whereby the Merits of the same holy Passion, the Love of God is by the Holy Ghost shed abroad in the hearts of those who are justifyed, and is inherent in themselves, &c.* For confessing the Imputation of Christ's Righteousness, to be the formal cause of our Justification; they would teach us out of *Philosophy*, that, *formalis causa est*, &c. *That the formal cause* Soto saith, *is that thing or quality, which is inherent in the Subject; for the form,* saith he, *is said in relation to the matter, to which it gives a being by inherency,* Pari ergo modo, &c: *As therefore the Air is not luminous or lightsome, formally by the light that is in the Sun, but by the Light it receiveth in it self from the Sun*; Constantissimum est, &c. *It is a most constant truth that neither are we formally just, and accepted by the Righteousness which is in Christ, but by that which himself hath conveyed unto us; we are,* saith he, *made just by Christs Righteousness, as by the efficient cause; but not as by the formal cause,* Soto de natur, & gratia, *lib.* 2. *cap.* 20.

3. As to the discharge of the Elect, from sins upon their being *laid on Christ*, [illegible] 3. v. 12. And here Sophister like *ut supra*, he goes no further than Atonement, Forgiveness, Merits, and in the whole a meer personal Application. Whereas these are but the effects of his Death, these are not properly

our

our Righteouſneſs, neither Atonement, Forgiveneſs nor Merits, nor a meer Application as ſuch of the ſame, but its in that for which *Chriſt*, as being made under the Law, became and was alſo reckoned *Obedient* even unto Death, *i. e.* The obedience of his Life and Death, both to the preceptive and ſanction — part of the Law conſummated on the Croſs, this is our juſtifying Righteouſneſs, and herein lies the full diſcharge of the Elect, as to their Perſons before God. He juſtifies by his own and not by the obedience of another, his Merits, Attonement, and conſequently forgiveneſs of ſin, makes way for the exalting of his own *perſonal Righteouſneſs*, in our juridical diſcharge from the Curſe, and title unto Glory, it being performed by him not for himſelf, but as a publick Perſon (which *this Author* never toucheth, on which indeed the Merits of the cauſe depend,) and that not as to the meer merits and effects thereof, but the real matter of the ſame; for Chriſt to ſuffer and to become an Attonement for nothing, to have nothing laid to his charge, and if laid to his charge, that he had not an immediate actual diſcharge for the ſame, on the behalf of thoſe, in whoſe room and ſtead he ſtood, and took the charge upon him; is a ridiculous imagination: But I am afraid in *our Author* a very ſly diſhoneſt one, to make way not only for pardon of ſin upon the account of an *inherent Righteouſneſs*, and therein to make the Merits of Chriſt ſubſervient to our own Merits; but alſo to aſſign the proper cauſe thereof unto his Kingly, as well as Prieſtly Office, as p. 14. *he ſays*, 'things are ſo adjuſted, that, 'forgiving the Elect, ſhould be an effect, of Chriſt's Kingly Office, as well 'as his Prieſtly Office; *which is rank Socinianiſm.* So p. 27. *That Chriſt* 'endureth the effects of God's wrath, and not the wrath it ſelf: The whole Chap-'ter is a bundle of Crudities. Thus *vega* one of the Standard-bearers of *the* 'Council of Trent ſayes; *Non tranſit juſtitia Chriſti realiter ab illo in juſtificatos.* 'Chriſt's Righteouſneſs doth not really paſs from him into thoſe that are juſti-'fyed; nor by it are we formally juſtifyed; but imputation is of God, which 'joyns the Merits of Chriſt unto us, and makes them ours after a ſort; in aſ-'much as for his Merit's ſake he giveth us Righteouſneſs, whereby we are 'Righteous. *Cum enim per juſtitiam Chriſti, &c.* For ſeeing by the Righte-'ouſneſs of Chriſt Mankind hath ſatisfyed for their ſins, and by it is recon-'ciled to God, and the Gates of Paradiſe are thereby unlocked, and all that 'are juſtifyed, ſatisfy, or merit at God's hand, ſeeing by his Merits they 'they are Juſtifyed and reconciled to God, and ſatisfy for themſelves, and 'merit increaſe of Grace and Bleſſedneſs: Surely it cannot be denyed, but 'that to Mankind and all ſo juſtifyed, Chriſt's Righteouſneſs is or may be im-'puted to ſatisfaction and Merit. *Auguſtine* was of another mind, and ſaid, 'Ipſe peccatum, *&c.* He was made ſin, that we might be made *Righteouſneſs*; 'not our own *Righteouſneſs*, but the *Righteouſneſs* of God, nor in us but in 'him, even as he was made ſin, not his own but ours, not in himſelf but in 'us. And *Bernard* excellently to this purpoſe, *Homo qui debuit, homo qui ſolvit, &c.* It was Man that owed the debt, and Man that paid it; for if one died 'for all, therefore are all dead, that the ſatisfaction of one might be im-'puted to all, as he alone bore the ſins of all.

4. Of the *Elect* ceasing to be sinners, from the time their sins were laid on Christ, *chap.* 4. *p* 18. We have formerly heard the Snake in his hissings, but now we shall see him in his Bodily Appearance. His words are these, in reference to the whole of the Chapter; 'Reader, I shall premise, 1 Men 'are sinners, or cease to be sinners, in several different respects, 1. As to the 'filth and obliquity of sin; with respect to this they are more or less sin-'ners: according to the degrees of their Innocence and Holiness. 2 With 'some. as to the guilt of sin, which refers to the Sanction of the Law a-'gainst Offenders; with respect to this, the Offenders be more or less sin-'ners, as they are forgiven, or not forgiven. 3. As to the charge of the fact, 'which was sinful; with respect to this, neither After sanctification, nor 'pardon, will deliver a Transgressor from having been a sinner; the fact 'was his. The first and last denominate one a sinner most properly. The 'second denominates a Man punishable, but not a sinner formally.—Hence, Reader, observe, whence it is, That a sinner ceaseth, as an Elect and Redeemed Vessel, to be reckoned of as such, in the account and estimation of God; and that thou wilt find, by his own Concessions here, as to the way of the removal of them, and that in the very guilt and charge of the same, *viz.* by forgiveness, and that as we are sanctified. As,

With respect unto the Law in its Sanction-part, which mainly looks upon sin in the guilt thereof; this *our Author* seems to acknowledge. But, How is this removed? meerly, 1. By forgiveness. And herein, if possible, he would, as he hath done amongst Men, breed a debate betwixt even the Attributes of God. Does Grace so pardon, as that Justice must not have a compleat Justification? And if ever it had it, When was it? For whom? And for what? Was it not when the Blessed Lamb of God, did by the one Sacrifice of himself, take away the sins of all the *Elect*? And if so, Can the *Elect* be charged with that, with which he was charged, and that upon their accounts? and for the removal of which, he laid down a full discharge in the shedding of his most precious blood? And was it ever known, that an Acquitment ought not to be as compleat as the Discharge? *Who shall lay any thing to the charge of Gods Elect*, &c. Rom. 8. God himself cannot, but such as bear the Image of the Accuser of the Brethren (it seems) can. Let such an one have a care, least his own Sentiments devolve not as a Judgment upon his head. *Ex ore tuo ferve neqaam*, &c. For the Merits of Christ himself, properly and barely as such, neither can, nor will save any that hath not a righteousness adequately corresponding with the *righteousness of the Law*, and that both in its Preceptive and Sanction-demands, *Mat.* 5. 17. compare Rom. 8. 4. But removed they are, and that very smoothly, though exceeding Popishly, *viz.*

2. By *Sanctification*, i. e. when a person is made just and righteous, by an inherent qualification through Sanctification, then his sins are laid upon Christ, *i. e.* he receives a pardon. This is the whole scope of this Chapter; And nothing in it does he assign unto Christ, but meerly what is barely meritorious; as he does in the whole of his Book. And I very much question

queſtion, whether ſo much would have been granted by him, but that he is equally afraid of Hell, together with the loſs of his own inherent righteouſneſs; the intereſt of the later, it ſeems, the Merits of *Chriſt* ſhall ſubſerve, becauſe he hopes it will quit him from a ſhare in the former. Though it is true, that a ſence of Pardon, as ariſing in the ſeal of the Spirit, from, and to a work of real *Sanctification*, may be *ſigns* and *evidences* of the ſame; but it is in reference to a former *acquitment from ſin*, as to its *penal and vindicative charge*. But, Whoever yet heard, that the trueſt mark, or ſign, was, ever ſo proper to, and inſeparable from that which it ſignifies, as to take place of that which is ſignified by it? Or muſt be ſo precedent unto it, either in order of time, or that of nature, that the ſhadow muſt give the ſubſtance a being? Was ever yet a Deed in Writing proved to be true, that was not ſo before? Do Evidences give beings to things? Or rather are they not ſo in the ſubſtance, title, and ſetled confirmation of them, before any ſuch teſtimonies appear? His pitiful, undigeſted, yea blaſphemouſly forced Conſequences, in that part of this Chapter, which he calls, *The Truth proved*, or rather ſpit at and polluted from the vile ends, for which he produceth them, are not worth the noting: Only let me tell him this by the way, That he that Prays for the forgiveneſs of ſin, without a due regard unto that upon which the ſame is as well legally as graciouſly founded (The main deſign of *this Author*, in the whole of *this Treatiſe*, being to overthrow the ſame,) will be ſo far from receiving pardon, that his Prayers will be caſt as filthy dung into his face, and himſelf continuing ſo, certainly ſpued out, as loathed by the Lord; though, for a while, he may ſwagger it out a little (like a drunken Beggar, who, till ſoberiz'd fancies himſelf to be ſome body) in the rags of his own righteouſneſs, let him, at his pleaſure, caſt his *Arminian* eyes upon theſe Texts, and compare them together, 1 *Joh.* 1. 7, 9. *ch.* 21. 1. *ch.* 3. 9. *Rom.* 7. 17. *ch.* 3. 25, 26. *Luk.* 11. 4. *ch.* 10. 20. 2 *Sam.* 12. 13. *Pſ.* 51. 1. &c. *Ezek.* 36. 21, —37. *Rev.* 3. 16, 17. *Dan.* 5. 27. It is not Natures, but Perſons that are juſtified and acquitted; neither doth the juſtification or acquittance of perſons, either in order of time, or that of nature, depend upon the Renovation of their Natures. We ſhall hear what ſays *the Council of Trent* to this, —— *Hanc diſpoſitionem ſeu preparationem*, &c. *After this diſpoſition and preparation, doth follow juſtification it ſelf, which is not the remiſſion of ſins, but alſo ſanctification and renovation of the inner-Man, by a voluntary receiving of Grace, and of Gifts, whence a Man* of unjuſt *is made* juſt, *and* of an Enemy, a Friend, *that he may be an heir according to the hope of Eternal Life.* To which alſo agreeth the Eleventh Canon of this Seſſion, *Si quis dixerit*, &c. *If any Man ſhall ſay, that Men are juſtified either by the only imputation of Chriſt's righteouſneſs, or by the only remiſſion of ſins, excluding Grace and Charity, which is ſhed abroad in their hearts by the Holy Ghoſt, and is inherent in them; or elſe, that the Grace, whereby we are juſtified, is only the favour of God; Let him be* Anathema. In theſe words of *the Council*, is unfolded the very Myſtery of Iniquity; for their juſtification is compoſed partly of Remiſſion of Sins, and partly, yea princi-

pally, of *Sanctification*, as they call it, and renovating of the Inner-Man. *Concil. Trident. Sess. 6. cap. 7.* I shall only add one Head more, with respect unto *our Authors* Concessions; the whole of his Book being but one compacted design, to set up a Self-righteousness, or an inward holiness, as the matter of our Justification before God; nay, the very truth is, that he seemeth to acknowledge that Election, Love of God, the Obedience, Sufferings, Merits of Christ, Effectual Calling, Prayer, and all other Duties, are but in subserviency thereto, as will easily appear to every *intelligent Reader*.

5. Of the change of persons between *Christ* and the *Elect*, and their being as righteous as he, *ch. 7 p. 31.* We have heard what the Doctor means by this charge, which he fully and amply explains, and that more expressly, *p. 270.* Immediately following those words, against which *Our Author* makes so many loud Exclamations, *viz.* 'That here is a direct change, Christ 'takes our persons and condition, and stands in our stead; ——— What the 'Lord beheld Christ to be, that he beholds the Members of Christ to be; 'what the Lord beholds the Members of Christ to be in themselves, that 'he beholds Christ himself to be. So we find, that it is a relative change, and not an inherent or infused one; with which this Brazen fac'd Deceiver would Blasphemously amuse *his Reader*; and therefore you will find, that he still diverts it from an external relation, unto which alone the Dr. appropriates it, unto an internal *change*, both which are separately, and distinctly handled by the Doctor. And all this for no other end, than to shuffle out the Righteousness of Christ, and to place in the room of it, as to our Justification before God, an inherent one. *See Dr. Owen of Justific. ch. 8. p. 246.* And read it distinctly throughout. This appears,

1. From his old, rotten, pitifully begg'd supposition, and (which is worse) his impudent Assertion of the same; 'That if the righteousness of 'Christ be ours in any other sence, than as to its meriting, attoning and 'purchasing nature, it cannot be, but by being subjectively in us. And this he takes for granted, *p. 31.* As, nevertheless, this Mediatorial Righteousness is not subjectively in them. And, *p. 36.* 'If the Mediatorial 'Righteousness be subjectively in us, we must grant all those absurdities 'which the Enemies of Gospel imputation object and the Orthodox de'ny. Was there ever found such a piece of profound Nonsence? Is nothing ours but what is inherent or subjectively in us? For which he deserves to be hiss'd out of the Schools, and with *Nebuchadnezzar*, banish'd the Societies of all Rational Creatures; but this cannot be helped. For this we know, that it is a very difficult matter to wean habituated Beggars from their old accustomed Trade; though this by the way, may be observed, that it hath fallen out with *him*, as it usually doth with *Impostors*, that whatever success they may seem to have for a time, yet they are often discovered by their stumbling at, and failing in things of a more minute and less ordinary consideration; as the *Magicians* in the Miracle of the *Lice*.

2. From the Treachery that lurks under his seeming fair acknowledgment of the very righteousness of Christ, besides that of the effects of the

ſame, *viz.* That his very *righteouſneſs is imputed to true believers, as to what was alwayes undertaken and deſigned for their ſalvation yea and is pleadable by them, as their ſecurity, and is as uſeful for their happineſs as if themſelves had done and ſuffered what Chriſt did*: So far he. One would think we had him faſt now; not one Jot: But I ſee the ſnake is never better ſecured from her poiſning faculty, but by bruiſing her head; ſo as to diſcard her of all her policyes; and this he ſpeedily doth himſelf; for in that which immediately follows, he vomits up his own treachery, *viz.* That this *righteouſneſs is but a meriting cauſe that Chriſt, quallifying him for the fitting of us by his Spirit to ſtand before God, as Juſtifyed in an inherent righteouſneſs?* P. 33. This is the whole ſcope and drift of this *Chapter*, notwithſtanding it's fair appearance, and eſpecially throughout, P. 33.

3. I deſire *the Reader* to take notice, if he have any regard to the welfare of his own ſoul, That when *our Author* ſpeaks of the righteouſneſs of Chriſt, eſpecially as to the Imputation thereof, he either ſlily or ignorantly confines it unto that of his work as purely *Mediatorial*, (which mainly reſpects the qualification of his perſon in the union of both natures, his eſſential and inherent holineſs, the adequate fitneſs of the offices aſſigned unto him for the carrying on of his Mediatory work, and that in the Application of the effects of the ſame unto his *elect*, through his interceſſion for them, when here on earth, and now in glory) But not a word of his rigteouſneſs as a *Publick perſon* or *Common head* unto the *Elect*; that what they did, he conſidered under that capacity and in that relation unto them, was ſo truly *imputed unto him*, as that *he was numbred amongſt the tranſgreſſours*, and *made ſin* for their ſakes, having *their iniquityes ſo laid upon him*, that they become in the Judgment of God the *real meritorious cauſe* of his ſufferings. And on the other hand his obedience both to the preceptive, and ſanction-part of the *Law* in the whole of it by a Juridical act of commutation ſo imputed unto them, as that they thereby become really *the righteouſneſs of God in him*, and that not as to the effects, much leſs by infuſion, but real ſubſtantial matter of the ſame. *Rom.* 9. 5. *Luk.* 1. 35. *Mat.* 1. 23. *Jo.* 17. *per tot.* 1 *Jo.* 2. 1. *Heb.* 7. 25, 26. 2 *Cor.* 5. 21. *Iſa.* 53. 1 *Cor.* 15. 45, 47. *Rom.* 5. 18, 19, 21. *Jer.* 23. 6. *Dr. Owen* ſpeaking in reference to this truth, ſayes that *what Bellarmine and others, inſiſt upon, is this; That if our ſins be imputed unto Chriſt, as unto the guilt of the fault, as they ſpeak, then he muſt be polluted with them, and thence be denominated a ſinner in every kind. And this would be true, if our ſins could be communicated unto Chriſt by Tranſfuſion, ſo as to be his inherently and ſubjectively.* But *their being ſo only by imputation gives no countenance unto any ſuch preſence. However there is a notion of legal uncleanneſs, where there is no inherent defilement* (*Let our Author note this*) *So the Prieſt who offered the Red Heifer to make Attonement, and he that burned her, were ſaid to be unclean*, Numbers 19. 7, 8. But hereon they ſay, *That Chriſt died and ſuffered upon the ſpecial command of God, not that his death and ſufferings were any way due upon the account of our ſins; Or required in Juſtice, which is utterly to overthrow the ſatisfaction of Chriſt. Treat. Juſtif. P.* 277. Now let any one that is not altogether an unintelligible Divine, gueſs from the language of theſe four before us, i. e. *Bellarmine and Daniel Williams*, D. D.

Owen and Doctor Crisp, whether they be not rightly coupled, as you see.

For this purpose I will insert here a saying of, *Pighius* that I have read (though otherwise a *Pontifican* writer) which *Soto* answereth, and laboureth to clear from suspition of heresy, *Pighius* having considered sundry places of Scripture, as in the *Psalms* and *Job* &c. that the Saints of God dare not bring their own inherent righteousness, to the strict tryal of Gods Judgment, *Ex his confecit Pighius, &c.* (saith Soto) *Pighius thence concludes, That our inherent righteousness, if it be strictly examined by the Divine rule, is not perfect, but we are Justified rather by that Righteousness of Christ imputed unto us, which he Exemplifyeth that as Jacob hid under the habit of his elder brother, the true first-born, received his father's blessing; So we receive glory under another's person, to wit, Christ's.* Now how doth Soto, with all his subtilty, acquit his *Pighius* from being an heretick in so saying *Hæc omnia, &c.* (saith he) *All these things, by one word of equivocation are detorted to a sinister sense; who can ever doubt, but that we, the sons of Adam, which by our own nature and ability can bring no merits or worthiness into God's presence, can pretend or cover our faults with the only righteousness of Christ, in whose right we are sons and heirs of the Kingdom? But when we say, Christ, the genitive case, we do not mean the subject of inherency; That the sense should be, The righteousness which is in Christ (as the hereticks grosly err) but it is a note of the efficient cause; that the sense should be, the righteousness, which is that of Christ, being accepted of God, nos influit, doth pour into us.* So Soto. Thus we see by what a pretty, neat distinction he would assoil his brother *Pighius* from being an heretick, although he speak the same thing with us: Only I pity *Soto* his sottishness, that while he would have *Pighius* to mean by our own righteousness, our natural righteousness, which may not abide Gods strict tryal; He remembers not upon what instances *Pighius* inferred this his true Catholick Conclusion; for his instances, by *Soto* his own allegation, were *holy Job*, and *holy David*, who disclaimed their own righteousness: But I hope *Soto* will not say, these were now natural men and unregenerate. *Soto, de nat. & grat. 2. Cap.* 20. Thus a man may see, by *the council's* expres words, that though they name *Imputation*, which they call the communication of Christ's righteousness, as the formal cause of our Justification; yet they mean nothing else, but that Christ hath merited that charity should be infused into our hearts, whereby we should be Justified; which in summ, is as much as to say, that Christ became a Saviour, by whose merit every man might be his own Saviour; and that by another kind of Righteousness, than that of Christ imputed: This is the sense of the Council; witness her chief Interpreters, for if they had not finely found out this witty sense of the Imputation of Christ's righteousness, it is much to be feared, they had *Anathematiz'd* the very name of it, and thrown it into the fire of their *Index Expurgatorius*, wheresoever they had found it: but this and other clear truths in Scripture they can so dexterously handle, as they can easily evacutate them, by turning them to a most sinister sense, and so are the less afraid to name them, and to seem to avouch them: otherwise as the History of *this Council* tells us the very name of *Imputation* found very harsh entertainment amongst the most

of their School-doctors, *Ibid. See our Author.* P. 36. *Faith owns the foundation of our plea to be in Christ, from whom are derived to us that pardon and right to life, which are the effects of his righteousness; for this we are Justifyed; for that righteousness which is in Christ we are acquitted and adopted, the efficient merit is in him; The effect of the Judicial absolution for that merit is in us; the righteousness is still in Christ, for the sake whereof we are absolved or Justifyed; God hath for Christ's sake forgiven us, but not for the sake of what is in our selves, Eph. 4. 22 Had not he obeyed and suffered for us, we could not have been absolved for the sake of his obedience and sufferings. And now being absolved or made righteous in a law sense, we have as much matter of glorifying in him, as absolved, acquitted sinners can have: We are Justifyed by his righteousness, that is, for that we are forgiven, and also entitled to life, which we had forefeited our selves, but we are not made innocent, nor so esteemed; We are not accounted them who made the Attonement; We still take hold of, or acknoledge and approve, with reliance on it and submission to the terms of the Application of Christ's righteousness; That we by it may be forgiven, and this is our blessedness, Rom. 4. 7. And our Gospel righteousness, which all such refuse, who reject redeeming love from a conceit of their own merits; Or refuse the terms of the Gospel, which by the promise do make us capable of being Justifyed and saved for the merits of Christ, yet their still remain his merits, though thus beneficial to us in their Application, as the procuring cause of all our good.* Now I very much question whether the exactest Limner, that ever handled a pencil, could more accurately figure out the external lineaments of our most Retrograde Reverend Author, than *Soto* and the rest of his *Associates* have deciphered him in his mental reservations and practises to support the interest of a tottering cause; by corrupting Authors to maintain what they never designed, and withdrawing their cleerest sentiments of things, so to subserve, and thereby to exact an inherent righteousness, as to make the righteousness of Christ, but a meer pedestal unto the same. Thus he all along his book; Though he confess we are sinners by nature, and that sins do adhere to the best of our duryes; Yet that when the work of sanctification is perfected, it is that wherein a believer stands Justifyed; Though he assign the meritorious cause thereof unto the righteousness of Christ, let me tell the Reader, and thou wilt find it upon a diligent and impartial Enquiry, that this very thing is not only the scope, but design of *our Author* in the whole of his treatise.

And this leads to the third thing [or general head] under consideration; Viz.

III. HIs quotations of other *Authors* for what ends and with what integrity; Wherein upon the clearing of the one, the other will of consequence appear. And herein I shall take the freedom to tell this bold castrating *Author*, whether he will hear, or whether he will forbear; That had he dealt with a deed of settlement by law, as he hath done with the writings of many of the deceased worthies of Christ, his Ears had saluted the Pillory long since; For the proof of which we shall.

I. Sim-

1. Single out the truly worthy, and more than ordinarily eminent Servant of our dear Lord Jesus, Doctor *Owen*; who, by the manner of our Author's citing him, is made but a meer Stalking-horse, that he might thereby the more covertly pursue his game. But before we proceed, by the way note this, as *our Author's* peculiar Checker-working-genius, especially in this his Treatise; That when he cites any truth, which is so really, in its own nature and proper place, out of any one Author; and thereby to represent a seeming Heterodoxy of what is more fundamentally Doctrinal in another; He makes indeed but an artificial engine of the same, to undermine that for which the former brings it in, and the latter as equally maintains; and thereby to introduce that, against which both of them mainly and jointly set themselves. Take an instance in general, and that both as to the persons and matter in hand before us — Dr. *Crisp* asserts [as the main drift and scope of all his Writings (especially when he is upon this very Thesis) do manifest. That God hath nothing, and that he can find nothing to *lay to the charge of his Elect*, personally as such; no, not sin pœnally as such, not but that the Dr. acknowledges them sinners in themselves, barely considered as such; but he speaks in reference to their relation unto Christ, as their representative Head, *p.* 270, 271. wherein, though he was and is Mediatour on their behalf, but not properly as Mediator *is* he a publick Person; for a Surety and Dayes-man are two distinct Offices, though both in Christ: And that sin was so transacted upon him, as that he was in a Juridical, or Law-sense, and that both by obligation from Eternity, and Execution on the Cross, reckoned to be the Lamb of God, slain from the beginning of the World, both in the determination of God, and his own personal actual and untypical engagement for them in time; And that it is not when they believe, nor by, much less for believing, that God cannot charge an Elect Person with sin (as that it is not for, or because of calling, that Christ is the power and wisdom of God, but by being called we come to discern the same:) for this would either exclude a free Agency, and consequently an Immutability in him, as also a sufficiency in the Sacrifice of Christ, or it must include, that God's charging, or not charging of a Person with sin, in a vindicative sense, depends really on Faith; for when an *elect* vessel is brought through Grace, to believe, God sees nothing new in him, though in reference to his actual union with Christ, and the change of his nature, as well as state thereupon, he does ——yet it is not for either of these, that sin is laid to his charge, in the forementioned sense; but that hereby he becomes an actual possessor of this Grace; and thereupon to discern God's having *laid his sins*, in the pœnal charge of them, upon Christ, which he voluntarily undertook in the *Eternal compact*, and, in time, actually removed, by laying down a price, in his Sufferings and Death, compleatly answering the demands of an infinite Justice, and that as the *Representative head of all the Elect*; whereby he becomes, *The Lord their righteousness*. Now the end for which the *Doctor* urges this, is, in short; That it is not for any thing wrought in and by us, though of God himself; not

only in a meritorious, but material ſenſe; that ſin is either not charged upon us, *ut ſuprà*, or that we are, or ſhall be juſtified before God; but that by believing, we come actually to apply unto our ſelves what was before both deſigned and done for us. This the *Apoſtle* is expreſs in, Gal. 2. 10. *I am crucified with Chriſt; nevertheleſs I live; yet not I, but Chriſt liveth in me: and the life which I now live in the fleſh, I live by the Faith of the Son of God, who loved me, and gave himſelf for me*, 2 Tim. 1. 9, 10. *Who hath ſaved us, and called us with an holy calling; not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus, before the World began: But now is made manifeſt, by the appearing of our Saviour Jeſus Chriſt, who hath aboliſhed death, and hath brought life and immortality to life, through the Goſpel.* And it is in defence of the very ſame truth, as to the ſum and ſubſtance thereof, namely, the Doctrine of Juſtification (though, as to propriety of ſpeech, they might differ in their Judgment) *that* Dr. *Owen*, as well as Dr. *Criſp* before him, (The latter *our Author* takes no notice of, as knowing it would ſpoil his deſign) being, in both of them, the ſame cautions, that in the Commutation of Perſons, *i. e.* Chriſt and Believers, by a tranſaction of ſin and righteouſneſs, it is not to be underſtood of infuſion, but imputation: And yet this wretch, from a complication of craft, malice and impudence, would form a weapon out of thoſe very Arguments, that Dr. *Owen* makes uſe of againſt the ſcurrilous charges of *Bellarmine*, together with himſelf and others, to maim, undermine, and totally overthrow that very truth, (though it muſt needs be through the ſides of Dr. *Criſp*) in the defence whereof they are both deſigned and urged. *Treatiſe of Juſtif.* p. 282, 283, 285. For he might as equally have curtail'd the obviating cautions of Dr. *Criſp* againſt Dr. *Owen*, when he ſpeaks particularly to the point in hand, as he hath done thoſe of Dr. *Owen's*, in his charge againſt Dr. *Criſp*, when he is upon the ſame ſubject. We ſhall now deſcend unto particulars; a few whereof may give us an inſight into the ſpirit and judgment of the Man, with whom we have to do; As,

1. He would have Dr. *Criſp* to hold, That the *Elect*, though they ſhould happen to die before calling, yet they ſhould be ſaved. Which he purſues with his uſual ſort of invectives; but this hath been formerly ſpoken to, and cleared, from the Doctor's own Explanation of himſelf; which he would yet further urge upon him in his ſuppoſed abſurdity of the ſame, from p. 5. where he quotes Dr. *Owen*, p. 305. As if the former were not for Regeneration, or Effectual Calling, as a fruit of Election, as well as the latter; And that in theſe words, 'Notwithſtanding this *full plenary ſatisfacti-*
'*on* of Chriſt, (*let the Author note this, for ſurely, as a Dagger, hath he produced it againſt the very life of his Cauſe*)
'Yet all Men continue equally to be born by Nature
'*Children of wrath*; and whilſt they believe not, the wrath
'of God abideth on them, *John* 3. 36. that is, they are
'*obnoxious unto*, and under the Curſe of the Law. Now let us ſee how far Dr. *Criſp* accords with Dr. *Owen*, and whether he be againſt a being called

Dr. *Owen's* Treatiſe of *Juſtific.* p. 305.

out of the ſtate of nature, or that any one can be ſaved living and dying in the ſame; For this, ſee what he ſays in *p.* 359, 354, 360, 361, 364, 366. *P.* 359. 'And I will leave it with you as a caution, to diſtinguiſh between the Lord's act of laying Iniquity, for that is his only, and the Believers act of applying this Grace to himſelf, that iniquity is laid. When we believe our Iniquities are laid on Chriſt, is one time; when God doth lay that iniquity that we in time do believe is laid, is another time. God, long before we believed, laid our iniquities upon Chriſt; and when we do Believe, the foundation of our believing is an ancient grant, that we find upon record, enacted and entred long ago. Faith hath a word of truth, if it be truth whereupon it doth build. It looks not for preſent Revelations of things not extant before, but takes things as it finds them upon Record. When the Record is firſt entred; nay, when the act was firſt made from whence the record was entred, then was the grant; then God did his part in *laying of iniquity upon* Chriſt: And we, in time, by the Grace of the Lord given to us do find out the ancient grant of his, which now, at believing, becomes apparent, and ſo comes our Application. *Page* 359. 'Application is at preſent, or may be hereafter; but the *laying of iniquity* it ſelf, is an act paſſed long before by God ——Concerning the laying of iniquity upon Chriſt, he doth not make a new act; all that he doth, is, by the publication and manifeſtation of it. *Page* 353. *Page* 394. And that, from eternity to eternity the Lord reckons all things as he had then and there ſet them down; we actually do commit ſin to day, yeſterday, and the ſin of to morrow; they were all open and fair in the eyes of God, the Lord, from all eternity, looking upon theſe tranſactions, aſſented to this, that, that Chriſt, for whom he would prepare a Body, ſhould, indeed, in time, actually bear all theſe tranſgreſſions. But, in God's account, they muſt be reckoned, as born from all Eternity, by Chriſt, by way of *Obligation.*— Alſo, that *the Lord did lay iniquity upon Chriſt*, by way of execution: I mean thus, *The Lord did lay iniquity upon Chriſt*, as he did, in time, ſerve the Execution upon Chriſt—— *Further*, there is one thing more very conſiderable yet behind, that is, *The Lord's laying iniquity upon Chriſt*, by way of Application: I mean thus, when it is that the Lord doth ſingle out this and that, and the other perſon, *Page* 360. that are now preſent; and doth take your very ſins that you have committed, and ſhall commit hereafter, When doth the Lord lay theſe very Iniquities upon Chriſt? Concerning the *Elect* in general, as they were in the eye of the Lord, before they had a real exiſtence and being, ſo all their Iniquities were laid upon Chriſt from *Eternity*; But it muſt be granted, Beloved, that the particular application of this Grace to Perſons, that the Lord hath laid my Iniquities, and thy Iniquities upon Chriſt individually, muſt needs be in time. Before a Perſon is in being, there cannot be a Perſonal Application of the Grace of God unto that Perſon; God cannot

apply

'apply his Grace to nothing. Though, in his Eye, he may apprehend a 'Perſon, as being, though not actually being, and ſo reckon Chriſt as a ſin-'ner, inſtead of that Perſon when he ſhall be; yet, to ſay, ſuch a one by 'Name, this Perſon's Iniquities are laid upon Chriſt, and the Lord doth 'reckon thee in Perſon, as ſuch a one, who hath not one Iniqui-'ty he can charge upon thee, that is done in time. Now it will be P.361. 'worth the while, to know when the Lord doth ſingle out particu-'lar ſeveral Perſons, and when this Grace of laying this Perſons Iniquities 'upon Chriſt, is appropriated by the Lord to this Perſon: For you muſt 'know, there is a two fold appropriation of God's Grace of laying Iniqui-'ty upon Chriſt. There is God's application, and Man's application; 'God's application is, when he himſelf doth ſay from Heaven, that he loves 'this very Perſon; and that the Iniquities of this very Perſon are carried 'away by Chriſt. Man's application is, when God gives to Men to be-'lieve, and by this act of believing, to be perſwaded and reſolved that the 'Lord hath done it.——*Further*, 'It is true, ſuch an *Elect* Per-'ſon, not called, is never able to know individually of himſelf, P.364. 'that he is ſuch a one that God hath nothing to charge upon him, 'becauſe, till calling, God gives not unto perſons to believe, and it is only 'believing that is evidence to Men of things not ſeen. And yet further he declares, the neceſſity of regeneration, and the act of converſion, and of a time of being born again, and that whatever right and title an *Elect* veſſel may have unto this grace of God, yet he doth not make it known to him, till ſuch a time as he doth call him, *p.* 366, 367. This, methinks, ſeems pretty fair and honeſt in the *Doctor*. Whence then is it, that this bluſtering zeal in *our Author* ſhould ariſe againſt him? Is it from his abhorrency of ſin? Nothing leſs: for we find him in an actual contrived compliance with various ſorts of them, in the management of his charge againſt him. Is it from his love to God and Chriſt? ſo far as it may conſiſt with the breeding of a variance betwixt the Attributes of God, a Dethroning of Chriſt in his Perſon, as Mediator, a promiſcuous diſordering of his Offices, as he ſtands in them, peculiarly and properly related unto his Church and People, and they to him. But is it not from the care that he ſeems to have of *Souls*? Yes, but always provided that they make no further uſe of *Chriſt*, as to his Obedience, Righteouſneſs, Sufferings and Attonement, than that by them he hath procured the Spirit, to work a righteouſneſs in them, in which materially they ſhall for the aforeſaid Merits, if they perſevere in faith and holineſs, ſtand juſtified before God— And now we ſhall ſee for what end it is, that he quotes Dr. *Owen*, *ut ſuprà*, from what immediately goes before, and follows after the ſame, *p.* 305, 306, 307. Now obſerve, *Reader*, what goeth before in *our Author's* citing of Dr. *Owen*, *p.* 305. in reference unto that, *All Men are born by nature children of wrath*, &c. from whence he would infer, that ſin is not throughly and actually tranſacted upon Chriſt, but upon their Believing: And, from what follows after in his ſaid quotation of him, thou maiſt find the fallacy of his proceedings.

'It is objected (*by Socinus*) That the Imputation of the Righteousness of
'Christ, which we defend, overthrows the necessity of faith it
'self. This is home indeed. *Aliquid adhærebit* is the design of
'all these objections. But they have reason to plead for them-
'selves who make it. For on this supposition, *they say*, the
'righteousness of Christ is made ours, before we do believe.

Dr. Owen's Treatise of Justific. pag. 303.

'For Christ satisfyed for all our sins, as if we had satisfyed in our own
'persons. And he who is esteemed to have satisfyed for all his sins in his
'own person, is acquitted from them all, and accounted Just, whether he
'believe or no; Nor is there any ground or reason why he should be re-
'quired to believe. If therefore the righteousness of Christ be really ours
'because in the Judgment of God we are esteemed to have wrought it in him,
'*then it is* ours before we do believe. If it be otherwise, then it is plain that
'that righteousness it self can never be made ours by believing; Only the
'fruits and effects of it may be suspended, on our believing, whereby we
'may be made Partakers of them. Yea, if Christ made any such satisfacti-
'on for us as is pretended, it is really ours, without any farther Imputation;
'For being performed for us and in our stead, it is the highest injustice not
'to have us accounted pardoned and acquitted, without any farther either
'Imputation on the part of God, or Faith on ours. I suppose this may serve
for a time as a delineatory breviate of *our Authors* critical reservations, till
we hear whether *Dr. Owen* speaks more in his own, i. e. *our Authors* Dialect,
or that of *Dr. Crisp's* which we shall find; Just preceding his quotation of
him, in the same page; As follows, that 'When the Lord Christ dyed for
'us, and offered himself as a Propitiatory sacrifice, *God laid all our sins on him.*

Dr. Owens Treat: of Justific: p.305.

'*Isa.* 53. 6. And he then *bare them all in his own body on the tree,*
'*Pet.* 2. 24. There he *suffered in our stead*, and made full satis-
'faction for all our sins; For he appeared *to put away sin by the*
'*sacrifice of himself*, *Heb.* 9. 26. and by *one offering he hath perfected for ever them*
'*that are Sanctifyed. Chap.* 10. 14. He whose sins were not actually and abso-
'lutely satisfyed for in that *one offering* of Christ, shall never have them ex-
'piated unto Eternity. For *henceforth he dyeth no more*, there is *no more sacrifice*
'*for sin.* The Repetition of a sacrifice for sin, which must be the *Crucifying of*
'*Christ a fresh*, overthrows the foundation of Christian Religion,--Further,
'p. 306. That which the Lord Christ *paid for us*, is as truly paid, as if we

Dr. Owen's. Treat: of Justif p. 306.

'had paid it our selves. So he speaks, P. 69. 5. He made no
'*spoil* of the glory of God, what was done of that nature by us
'he returned it unto him. And what he underwent and suffered
in our stead. *Yet again*,—God hath appointed that there shall be an *immediate*
'*founda ion* of the Imputation of the satisfaction and Righteousness of Christ

Dr. Owen's Treat. of Justif. p. 307.

'unto us, whereon we may be said to have done and suffered
'in him, what he did and suffered in our stead, by that *Grant*,
'*Donation*, and Imputation of it unto us; Or that we may be in-
'terested in it, that it may be made ours; which is all we contend for. And
'this is our *actual coalescency into one mystical person* with him by faith. Hereon

doth

doth the neceſſity of faith originally depend. If this be not a *Criſpiſizing Antinominian* according to the quadrature of *our Author's* pericranium, I know not who is. But,

2. Come we to his 2d. *Chap.* Where having alledged or at leaſt-wiſe taken it for granted, that *Dr. Criſp's* Judgement of laying ſin upon Chriſt, can be attended with no other a Conſequence than that Chriſt thereby muſt become inherently a ſinner; From which vile and ungrounded charge, we have heard *the Dr.* Clearing himſelf in the *firſt* of the *four general heads*; And therefore ſhall wave a further repetition of the ſame; Onely one thing we cannot paſs by in this *Chapter*, which ſeems to be moſt remarkable in it, as *our Author* is very happy in his notions, is that, on which he would fix *the Dr's* Miſtake —— 'That he did not diſtinguiſh between God's laying our ſin on Chriſt, as a phyſical act and 'as a mortal act? *Whereas he* himſelf produceth the very compariſon, whereby the *Dr.* illuſtrated his purpoſe and meaning therein—And that by carrying a material burden on a ſhoulder—Now whether this is done by infuſion or appropriation, whereon the ſtreſs of his charge lies; I dare leave it to the determination of the moſt unintelligible of his Divines next himſelf this day in Europe; For I perceive that his malice to the truth hath not only ſounded, but ſo craz'd his very intellectuals that I doubt he will prove a very incompetent *Referree*, Moſt prodigious in his Blockiſhneſs! His philoſophy (I ſee) may well walk hand in hand with his Divinity; Though (for my part) I cannot tell in point of worth which ought to take the wall one of the other. Now unto me, leaving others to their own private Judgments, I do ſee greater weight in the reaſon one offers for the proof of his Conſanguinitive Relation unto another, that both their grand-mothers, were two old women, than in the whole of what *our Author* preſents us, to prove *Dr. Criſp* an *Antinomian*. Thus having laid down, with no ſmall meaſure of impudence, his forged charge againſt *the* Dr. He runs and fetches two or three pickt ſentences out of *Dr. Owen* to back the ſame; whereas even that he brings from thence is but the *Dr's* recital and confutation of the ſame charge, to the ſame end, *our Author* brings it againſt *Dr. Criſp* in particular, that *Bellarmine* and others urged of old againſt the *Proteſtants* in general, and that as having a peculiar reference to the Doctrine in hand, *viz.* Of *Juſtification*. Now to the ſame purpoſe he tells us from *the Dr's Treatiſe of Juſtif.* P. 284. 285. 287. That he vindicates the Reformed from what he calls a horrid conſequence, *viz.* That Chriſt was a ſinner. But how doth he vindicate them p. 285. That,—'our ſins neither are nor can be ſo 'imputed unto Chriſt, as that they ſhould become *ſubjectively* his, 'as they are a *Tranſgreſſion of the preceptive part of the Law*. A phy- 'ſical tranſlation or Tranſfuſion of ſin is in this caſe naturally 'and ſpiritually impoſſible; And yet on a ſuppoſition thereof a 'lone, do the *horrid conſequences* mentioned depend. And hath not *Dr. Criſp* ſaid the ſame? And doth not *Dr. Owen* bring this in, as a defenſative of the ſame truth that the other maintaines, which *our Author* paſſes by in the pages he quotes, together with thoſe that go before and follow after the ſame; As p. 287. As,' Unleſs the *guilt of ſin* was imputed unto Chriſt, ſin was not im-

Dr. Owen's Treat. of Juſtif. p. 285.

'puted unto him in any sense; For the punishment of sin is not
Dr. Owen's Treat. of Justif. p. 287.
'sin; Nor can those who are otherwise minded, declare what it
'is of sin, that is imputed. But the Scripture is plain, that *God laid*
'*on him the iniquity of us all, and made him to be sin for us*, which could
'not otherwise be but by *Imputation*. 2. *There can be no punishment* but with res-
'pect unto the *guilt of sin* personally contracted, or imputed. It is guilt alone
'that gives what is materially evil and afflictive, the *formal* nature of punish-
'ment, and nothing else,—Further again, p.288. 3. 'Christ was made a *curse*
'*for us*, the Curse of the Law, as is expresly declared *Gal.* 3.13,14.
Dr. Owen's Treat. of Justif. p. 288.
'But the curse of the Law respects the guilt of sin onely; So as
'that where that is not, it cannot take place in any sense, and
'where that is, it doth inseparably attend it. *Deut.* 27.26—4—
'The expres testimonies of the Scripture unto this purpose cannot be evaded,
'without an open wresting of their words and sense. So God is said to *make all*
'*our iniquities to meet upon him*; And he bare them on him as his burthen; (*Rea-*
'*der, Remember Dr. Crisp*) for so the word signifyes, *Isa.* 53. 6. Now *our Au-*
thor tells us that these horrid consequences were objected by some in *Dr. O.* p.
283. But who? Aud for what end were they objected? Is it not *Bellarmine?*
And that with the same design *our Author* and others do the like this day, p. 282.
283. 'But it is fiercely objected against what we have asserted, that if the *Guilt of*
Dr. Owen's Treat. of Justif. p. 282, 283.
'*our sins* was imputed unto Christ, then was he *constituted a sinner*
'thereby; For it is the Guilt of sin that makes any one to be truly
'a sinner. This is urged by *Bellarmine*; *Lib.* 2. *de Justificat.* Not
'for it's own sake, but to disprove the Imputation of his Righteous-
'nes unto us, as it is continued by others with the same design. For saith he,
'*if we be made Righteous, and the children of God through the Imputation of the Righte-*
'*ousnes of Christ, then was he made a sinner, et quod horret animus cogitare, filius Dia-*
'*boli*; *By the Imputation of the guilt of our sins, or our Unrighteousnes unto him.* And
'the same objection is pressed by others, with instances of consequences, which
'for many Reasons I heartily wish had been forborn, But what had *the Dr.*
asserted, that *Bellarmine* with such evil surmizes doth thus object against? Why,
what goes but immediately before, namely, that—'For the Declaration of
'the Righteousnes of God in this setting forth of Christ to be a Propitiation,
'and to bear our Iniquities, the *Guilt* of our sins was *transferred* unto him in an
'Act of the Righteous Judgment of God, accepting and esteeming
Dr. Owen's Treat. of Justif. p. 282.
'of him as the *Guilty Person*; As it is with publick sureties in eve-
'ry case—*Further*, 2. The Lord Christ's *voluntary susception* of the
'state and condition of a *Surety*, or undertaker for the Church,
'to appear before the Throne of God's Justice for them, to answer whatever
'was laid unto their charge, was required hereunto. And this he did absolute-
'ly. There was a concurrence of his *own Will* in and unto all those Divine Acts,
'whereby he and the Church were constituted one *mystical person*. And of his own
'love and grace did he as our Surety stand in our stead before God, when he
'made inquisition for sin. He took it on himself, as unto the punishment which it
'deserved. Hence it became just and righteous that he should suffer, *the just for*

'*the unjust, that he might bring us unto God.* For if this be not so, I desire to 'know what is become of the *Guilt of the sins* of Believers; If it were not trans-'ferred on Christ, it remains still upon themselves, or it is nothing It will 'be said, that Guilt is taken away by the *free pardon of sin.* But if so, there 'was no need of *punishment* for it at all; which is indeed what the *Socinians* 'plead, but by others is not admitted. For if punishment be not for Guilt, it 'is not punishment. He further cites *the Doctor*, p. 511. 'That the Imputa-'tion of sin unto Christ, did not carry along with it any thing of the *pollution*, 'or *filth* of sin, to be communicated unto him by transfusion, &c.——And that 'Christ could not be called an *Idolater*, *Adulterer*, &c. And then tells his *Rea-'der*, —'Thou maist, in other places, find Dr. *Owen* as positive against Do-'ctor *Crisp* in this, as words can express— For which I must tell him this, That it is as positive an untruth, as ever the *Father of Lies* invented, which will ap-pear both before and after, from the occasion of them. As, *p.* 510. '--*Obj.* If 'by the righteousness of Christ imputed unto us, we may be truly said to be 'righteous, and the Sons of God, then may Christ, by the imputation of our 'unrighteousness, be said to be a sinner, and the child of the Devil. Unto which what *our Author* cites of *the Doctor*, is part of his Answer. He having pleaded, from the 2 *Cor.* 5. 21. That 'to be made the righteousness of God, 'is to be justified; and to be made it so *in him*, as he was made *sin for us*, is to be 'justified by the Imputation of his Righteousness unto us, as our 'sin was Imputed unto him.

Dr. *Owen's Treat.* of *Justificat.* p. 508.

'No Man can assign any other way, whereby he was made 'sin, especially his being made so by God, but by God's *laying 'all our iniquities upon him*; that is, imputing our sin unto him. How then are '*we made the righteousness of God in him?* By the *infusion of an habit of Grace*, say 'the Papists generally; Then by the Rule of the *Antithesis*, he must be *made 'sin for us*, by the Infusion of an habit of sin, which would be a blasphemous 'imagination. By his *meriting*, *procuring*, and *purchasing righteousness* for us, say 'others: so possibly we might be made Righteous by him; but so we cannot 'be *made righteous in him.* This can only be by his Righteousness, as we are 'in him, or united unto him. To be Righteous in him, is to be Righteous 'with his Righteousness, as we are one mystical person with him. Against 'which Interpretation *the Doctor* brings *Bellarmines* exception in these words; Which is but the same in sum and substance, together with the ends and de-signs therein with that of *our Authors* against Dr. *Crisp.* '*Quinto refellitur, quo-'niam si vere nobis imputetur Justitia Christi ut per eam justi habeamur ac censeremur, ac 'si propria nostra esset intrinseca formalisque justitia, profecto non minus ju-'sti haberi & censori deberemus, quam ipse Christus: proinde debetemus 'dici atque haberi Redemptores, & Salvatores mundi, quod est absurdissi-'mum. Bellarm. lib. 2. cap. 7. de Justificatione.* Unto which seve-ral Answers are returned, amongst which, this is one, That — 'Christ was actively Righteous, we are passively so. When our sin was im-puted unto him, he did not thereby become a *sinner* as we are, '*actively* and *inherently* a sinner, but *passively* only, and in God's

Dr. *Owen's Treat.* of *Justif.* p. 508, 509.

Dr. *Owen's* Tr

'*Righteous*, yet are *sinful* in our selves. He concludes, as to this, in these words, 'That by the *Righteousness of God* in this place, our own faith and obedience, 'according to the Gospel, as some would have it, are intended, is so *alien* from 'the scope of the place, and sense of the words, as that I shall not 'particularly examine it. The Righteousness of God is *revealed* 'to *faith*, and received *by faith*, and is not therefore Faith it self? 'And the force of the *Antithesis* is quite perverted by this conceit. 'For where is it in this, that he was made sin by the Imputation of our sin unto him, and we are made Righteousness, by the Imputation of our own Faith 'and Obedience unto our selves. But as Christ had no concern in sin, but as 'God *made him sin*, it was never in him inherently; so have we *no interest in his* '*Righteousness*; it is not in us inherently, but only is imputed unto us. Besides the act of God, in making us Righteous, is his Justifying of us. But 'this is not by the Infusion of the habit of Faith and Obedience, as we have 'proved. And what act of God is intended by them, who affirm, That the 'Righteousness of God which we are made, is our own Righteousness, I know 'not: The *Constitution of the Gospel-Law* it cannot be, for that makes no Man 'Righteous. And the *Persons of Believers* are the object of this act of God, 'and that as they are considered in Christ.

Dr. *Owen's Tre.* of *Justif.* p. 112, 113.

See yet further, (for over shooes, over boots, with *our Author*) *p.* 292, 293. 'What is that Righteousness, whereby, and wherewith, a Believing 'Sinner is justified before God; or whereon he is accepted with God, hath his 'Sins Pardoned, is received into grace and favour, and hath a 'Title given him unto the Heavenly Inheritance.—And herein it is agreed by all, the *Socinians* only excepted, that the *Pro-* '*catarctical*, or *Procuring* cause of the Pardon of our sins, and acceptance with God, is the Satisfaction and Merit of Christ. Howbeit, it cannot be denied, but that some retaining the *names* of them, do seem to renounce, or disbelieve the *things* themselves. But we need not to take any 'notice thereof, until they are free more plainly to express their minds. But 'as concerning the Righteousness it self enquired after, there seems to be a 'difference among them, who yet all deny it to be the *Righteousness* of Christ 'imputed unto us. For those of the *Roman Church* plainly say, that upon the 'infusion of an habit of Grace, with the expulsion of sin, and the Renovation of our Natures thereby, which they call the *first Justification*, we are actually Justified before God, by *our own works of Righteousness*. Hereon they dispute about the Merit and Satisfactoriousness of those works, with their condignity of the Reward of Eternal Life. Others, as the *Socinians*, openly disclaim *all Merit in our Works*; only some, out of Reverence, I suppose, unto 'the *Antiquity* of the Word, and under the shelter of the Ambiguity of its 'signification, have faintly attempted an Accommodation with it. But in 'the substance of what they assert unto this purpose, to the best of my understanding, they are all agreed. For what the *Papists* call *Justitia Operum*, the '*Righteousness of Works*, they call a *Personal inherent Evangelical Righteousness*, 'whereof we have spoken before. And whereas the *Papists* say, That this

Dr. *Owen's Treat.* of *Justif.* p. 292, 293.

Righteousness

'Righteousness of Works is not absolutely perfect, nor in it self able to justifie 'us in the sight of God, but owes all its worth and dignity for this purpose 'unto the Merit of Christ, they affirm that this *Evangelical Righteousness* is the 'condition whereon we enjoy the Benefits of the Righteousness of Christ, in 'the pardon of our sins, and the acceptance of our Persons before God. But 'as unto those who will acknowledge *no other Righteousness* wherewith we are 'justified before God, the meaning is the same, whether we say, that *on the con-* 'dition of this Righteousness, we are made partakers of the Benefits of the Righ- 'teousness of Christ; or that *it is the Righteousness of Christ* which makes this 'Righteousness of ours accepted with God. —— This therefore, *sayes the Doctor*, 'is that which herein I affirm. *The Righteousness of Christ* (in his Obedience 'and suffering for us) *imputed unto Believers, as they are united unto him by his* 'Spirit, *is that Righteousness whereon they are justified before God, on account whereof* 'their sins are pardoned, *and a Right is granted them unto the Heavenly Inheritance.*

One more quotation, which, I hope, will set the matter home, and that from *p.* 503, 504. 'He hath made him to be sin, that is, say many Expositors, *A* 'Sacrifice for sin. *Quemadmodum oblatus est pro peccatis, non immerito peccatum factus* 'dicitur, *quia & bestia in lege quæ pro peccatis offerebatur, peccatum nuucupatur.* Am- 'brose *in locum.* So the Sin and Trespass-offering are often expressed by the 'sin, and *trespass* or *guilt.* And I shall not contend about this Exposition, be- 'cause that signified in it, is according to the truth. But there is another more 'proper signification of the word; ἁμαρτία being put for ἁμαρτωλὸς, sin for a 'sinner. (*Have a care Doctor, for if you persist thus, our Author may wheel about with his Armini-Socinian flailes, and let them fly about your shins;*) 'that is, *Passively*, 'not *Actively*; not by *Inhesion*, but *Imputation.* For this, the Phrase of Speech, 'and Force of the *Antithesis* seem to require. Speaking of another sense, *Esti-* 'us himself, on the place, adds, as that which he approves. *Hic intellectus ex* fucandus *est per Commentarium Græcorum, Chrysostimi & cæterorum; quia peccatum* emphaticè *interpretantur magnum peccatorem; ac si dicat Apostolus, nostri causâ tracta* vit *eum tanquam ipsum peccatum, ipsum scelus, id est, tanquam hominem insigniter scele* ratum, *ut in quo posuerit iniquitates omnium nostrum.* And if this be the Interpreta- tion of the *Greek Scholiasts*, as indeed it is, *Luther* was not the first, that affirm- ed, that Christ was *made the greatest sinner*, namely, by Imputation. And so much for the Second Branch of Dr. *Owen's* Testimony, and whether it most serves the turn of *our Author*, or his against whom it is brought, let him that hath but half an eye Judge. —— Come we now to his Third Chapter.

3. Let us see, whether we can meet with any more squareness in this Third Chapter, than in the foregoing, for which he summons the aforesaid *Doctor* in as his Witness. Here he sayes, as a Charge against Dr. *Crisp*, *That the very act of God's laying sins on Christ upon the Cross, is the very actual discharge of all the Elect from all their sins.* As to this, we have heard him, in the first of these heads, explaining and vindicating the truth and meaning of his position; and that in reference to the laying on of Sin upon Christ, by way of Obligation, Execution, and a two-fold act of Application. —Now to prove this his Asser- tion as an Erroneous Doctrine, he flies to his old prevaricating subterfuge, in

his process with Dr. *Owen*, p. 306. *But yet the act of God, in laying our sins upon Christ, conveyed no* actual Right *and* Title *to us, unto what he did and suffered. They are not immediately thereon, nor by vertue thereof* ours, *nor esteemed ours, because God hath appointed somewhat else, not only antecedently thereunto, but as the means of it, unto his own Glory.* Thus far he quotes, not regarding what precedes, or what immediately follows, viz. *That which the Lord Christ* paid for us, *is as truly paid, as if we had paid it our selves. So he speaks*, Psal. 69. 5. *He made no* spoil *of the Glory of God, what was done of that nature by us, he returned it unto him. And what he underwent and suffered, he underwent and suffered in our stead.*

Dr. *Owen's Trea. of Justif.* p. 306.

Also, p. 305. Out of what we have before transcribed at large, we shall select this one Sentence, as we have done the former. That, —*He whose sins were not actually, and absolutely satisfied for, in that* one Offering *of Christ, shall never have them expiated unto Eternity.*

Further, *On the Considerations insisted on, whereby the Lord Christ became one* Mystical Person *with the Church, or bare the Person of the Church in what he did as Mediator, in the Holy Wise disposal of God as the Author of the Law, the Supreme Rector or Governour of all Mankind, as unto their Temporal and Eternal concernments, and by his own consent,* the sins of the Elect were imputed unto him. *This having been the Faith and Language of the Church in all Ages, and that derived from, and founded in expres Testimonies of Scripture, with all the Promises and Presignations of his Exhibition in the flesh from the beginning, cannot now with any modesty be expresly denyed. Wherefore the* Socinians *themselves grant*, that our sins may be said to be imputed unto Christ, *and he to undergo the punishment of them, so far, as that all things which befel him* Evil *and* Afflictive *in this life, with the* Death *which he underwent, were* occasion'd by our sins. *For had not we sinned, there had been no need of, nor* occasion *for his suffering. But notwithstanding this concession they expresly deny his* Satisfaction, *or that properly he underwent the punishment due unto our sins; wherein they deny also all Imputation of them unto him.*—

Dr. *Owen's Treat. of Justif.* p. 276.

And notwithstanding *our Authors* slight representing the *Doctors* proving the discharge of the *Elect* from Sins, upon their being laid on Christ, in his *Typical* Allusion unto the *Scape-goat*, which he thus expresses, as a ground of *the Drs.* mistake, *viz.*— 'Because the *Scape-goat* carried their Sins into the 'Wilderness, who expressed their Faith and Repentance, by 'laying on hands on it, and confessing Sin; therefore the Sins of 'Men are taken away by Christ, while they continue impenitent and unbelieving. And herein let us see, how far Dr. *Owen* accords with him,— 'The only enquiry is, *how God did make him to be sin.* He 'hath made him to be Sin; so that an act of God is intended. 'And this is elsewhere expressed, by his *laying all our Iniquities* 'upon him, or causing them to meet on him, *Isa.* 53 6. And this 'was by the Imputation of our sins unto him, as the Sins of the 'People were put *on the Head of the Goat*, that they should be no more theirs, 'but his, so as that he was to carry them away from them. Take Sin in either sense before-mentioned, either of a Sacrifice for Sin, or a Sinner, and the

D. W. *Gospel-Truth Stated & Vindicated*, pag. 18.

Dr. *Owens Treat. of Justif.* p. 505, 506, 507.

Impu-

'Imputation of the Guilt of Sin, antecedently unto the punishment of it, and 'in order thereunto, must be understood. For in every Sacrifice for Sin there 'was an *Imposition of Sin* on the Beast to be offered, antecedent unto the Sacri-'ficing of it, and therein its suffering by death. Therefore in every offering 'for sin, he that brought it, was to put his *hand on the head of it*, Lev. 1. 4. And 'that the transferring of the Guilt of Sin unto the Offering, was thereby sig-'nified, is expressly declared, *Lev.* 16. 21. Wherefore, if God made the Lord 'Christ *a Sin-offering* for us, it was by the Imputation of the *Guilt of Sin* unto 'him, antecedently unto his Suffering. Nor could any Offering be made for 'Sin, without a *Typical translation* of the Guilt of Sin unto it. And therefore, 'when an Offering was made for the Expiation of the *Guilt of an uncertain 'Murder*, those who were to make it, by the Law, namely, the Elders of the 'City that were next unto the place where the Man was slain, were not to of-'fer a Sacrifice, because there was none to *confess Guilt over it*, or to lay guilt up-'on it; But whereas the *neck of an heifer* was to be stricken off, to declare the 'punishment due unto Blood, they were to *wash their hands* over it, to testifie 'their own Innocency, *Deut.* 21. 1, 2, 3, 4, 5, 6, 7, 8. But a Sacrifice for sin 'without the *Imputation of Guilt* there could not be. And if the word be taken 'in the *second sense*, namely, for a *Sinner*, that is, by Imputation, and in God's 'esteem, it must be by the Imputation of Guilt. For none can, in any sense, 'be *denominated* a Sinner from mere Suffering. None indeed do say, that *Christ* 'was made Sin, by the imputation of punishment unto him, which hath no 'proper sense; But they say, *Sin was imputed unto him as unto Punishment*, which 'is to say, that the *Guilt of Sin* was imputed unto him. For the Guilt of Sin is 'its respect unto Punishment, or the obligation unto Punishment which attends 'it. And that any one should be *punished for Sin*, without the *Imputation of the 'Guilt of it* unto him, is impossible; and were it possible, would be unjust. For 'it is not possible that any one should be punished for Sin properly, and yet 'that sin be none of his. And if it be not his by *Inhæsion*, it can be his no other 'way but by Imputation. One may suffer on the occasion of the Sin of ano-'ther, that is no way made his, but he caunot be punished for it; for punish-'ment is the recompence of Sin on the account of its Guilt; And were it possi-'ble, Where is the Righteousness of Punishing any one for that which no way 'belongs unto him? Besides, Imputation of Sin, and Punishing, are distinct 'acts, the one preceding the other, and therefore the former is only of the 'Guilt of Sin; Wherefore the Lord Christ was made Sin for us, by the Impu-'tation of the Guilt of our sins unto him.

Further, —'This was represented in all the Sacrifices of 'old, especially the Great *Anniversary*, on the day of Expiati-'on, with the Ordinance of the *Scape-goat*, as hath been be-'fore declared. Dr. *Owens Treat.* of *Justif.* p. 288.

So much for this Testimony; I see there is nothing like a cross-examinati-on of Witnesses. And therefore,

4. We shall examine a little of his Fourth Chapter, wherein he would charge Dr. *Crisp* to maintain, That from the time the sins of the *Elect* were

laid

laid upon Christ, they ceased to be sinners, and that in a formal sense; And ever since their sins are none of theirs, but they are the sins of Christ. In his very quotation he gives himself the lye, and that from what he cites out of *the* Dr. p. 8 And also add, pag. 9. Which hath been produced already in proof of the first general head. Now that *the Dr.* Means no more, than that such cease to be sinners, as respecting the *penal* charge of sin, will appear from p. 289 290–'But what is *this to the present purpose, if God did not really transact sin to Christ, nor never meant to do it? For if he hath not done it already, he never will do it; I say if he neither hath nor will, how doth this place prove that he calls things that are not, as though they were? This is certain, Beloved, although all things that ever shall be in the World, are most present to the Lord at one instant: For so they may be said to be in respect of Him, though in respect of the things themselves they yet are not: Yet in all the Scripture you shall never find the Lord expressing himself so, he never calls things thus and thus, when they never are nor never shall be. If Christ have not already born the sins of Men himself, then certainly never shall he bear their sins: For he is not now to do any more, to compass any thing not compassed; And if neither heretofore sin hath been, nor hereafter shall be laid upon him, how can God call that which was not, nor never shall be, as if it were.*

Dr. Crisp's works. p. 289. 290.

There is therefore, beloved, a certain transacting of sin upon Christ, so really, that indeed the Believer though an actor of Transgression, is as absolutely and truly discharged of his sins as if he himself had not commited them. As a Debtor, when a Surety hath taken the Debt on him, and the Debtor receives an acquittance and discharge, he is as free of the debt now as if he had never run into that debt, so I say is it with a Believer Christ being made a Surety of a better Testament: And thereby becoming really and truly the Debtor instead of Believers, he so bears all the Debt himself, that they are altogether released, and discharged, and freed, as if they never had been in debt. Still, I say, this hinders not, but that there is an acting of sin, and commiting of sin every day by the Believer, but still, the vertue of Christ's Suretiship takes off the sin, as soon as ever it is committed, nay, he hath a Proviso a Stock in hanck to satisfy for it before the Commission of it.

And let me add, what the Apostle says, *Rom.* 5. 20, 21. *Moreover the Law entred, that the offence might abound: But where sin abounded, grace did much more abound. That as sin hath reigned unto death, even so might grace reign through Righteousness unto Eternal life by Jesus Christ our Lord.*

And further *the Dr.* proves excellently well the interest an *elect* vessel hath in Christ, from faiths being the fruit of union.—'Let us suppose, that coming 'in this place is spoken of believing: *Ye will not come to me, that ye might have 'Life*; It cannot follow, that although there be no life till believ- 'ing, therefore there can be no union till believing: I say, if it 'possibly might be imagined, that there may not be life from 'Christ, till believing, yet it follows not that there must be believ- 'ing before there is union. Nay beloved, there is nothing clearer in all the 'world than this principle; Namely, suppose there cannot be life before there 'be lieving, yet there must be union before there can be life fetched from 'Christ; I say, there must be union before believing can fetch life from Christ. 'For, suppose that the fruit upon a branch should have such a faculty to draw

Dr. Crisp's works. p. 614. 615.

life

'life into the branch from the root; Though this would be a ſtrange conceit, 'that the fruit growing upon a tree, ſhould have a faculty to draw life from, 'the root to the branch, whereas the root communicates life to the branch, 'and the branch, by vertue of that life communicated, brings forth fruit. But 'yet, ſuppoſe the fruit ſhould draw life into the branch, from the root, that is, 'ſuppoſe that faith which is a fruit, growing upon a member of Chriſt, that is 'a believer, and a branch, of that body; Suppoſe that faith this fruit ſhould 'have ſuch a faculty to draw life from Chriſtthe root into the branch, yet it is 'impoſſible that faith ſhould draw life into the branch, till the branch be unit-'ed unto the ſtock: For, beloved, that is Chriſt's compariſon: *I am the Vine, 'ye are the branches*; Now, take this compariſon; Suppoſe a branch growing 'upon a wild Olive, it is cut off from the wild Olive, and for the preſent it is 'not united to the good Olive tree; Now can a wild Olive, or ſuppoſe it to be 'a good Olive upon this branch of the wild tree, can this fruit upon the branch 'draw life from the root of the good Olive-tree, while it is ſeparated and laid 'aſide, and is not united to the good Olive, from which root it muſt draw 'life? It is Known to all men, that communion is the fruit of union; There 'is no participation nor communion of any thing that is Chriſt's, but as it doth 'flow from union with Chriſt; So that either you muſt ſay, that faith which 'you ſpeak of, is not of Chriſt the root, but hath ſome other root and foun-'tain from whence it hath it's being and eſſence; Or elſe you muſt confeſs, if 'Chriſt be the root, then it muſt come from Chriſt by vertue of union of a 'Believer to Chriſt firſt.

'Finally, ſuppoſe it ſhould be, that coming is believing; Suppoſe that this 'life ſpoken of here, is not in perſons till they do believe: What is meant by 'life here? Beloved, I beſeech you conſider, the Apoſtle tells us, *our life is hid 'with Chriſt in God*; *And Chriſt is the life of the world*, that is of the elect. It ſeems 'then that the life of every elect perſon hath a being in Chriſt, before he doth 'believe; Believing therefore doth not produce a new life that was not before; 'only it manifeſts that life which was before, and makes that life an active life; 'Or is an inſtrument by which that life that is hid in Chriſt, doth now after 'believing, become an active and appearing life in this perſon; So that all that 'can be made of this, is but this; Till believing, there is no activeneſs of the 'life of Chriſt in the perſon that is elected, his life is in Chriſt, and was in 'Chriſt, and reſerved in Chriſt, till the time of believing, for him; And then 'doth he the Elect perſon, become active in life, when Chriſt doth give him 'to believe actually.

'But to ſay that this believing ſhould give the firſt being of that life that 'ſhould be in perſons, is to ſay, there is not that life of the elect perſons in 'Chriſt before they do belive.

'If there muſt be our Act of believing, before there be participating *p.* 616. 'in Chriſt, then mark what will follow thoſe ſins which were once laid upon 'Chriſt, and taken away from the elect; (For they could not be laid upon him 'unleſs they were taken from them) th y are, it ſeems returned back again, up-'on the Believers, whereas they were charged upon Chriſt, and whereas Chriſt 'once paid the full price, and whereas upon the payment of this pri-

'acknowledged full satisfaction, so that those sins were once blotted out; I say
'if there must be believing before there be union with, or inter-
Dr. Crisp's works. 616. 617. 618.
'est in Christ, it must necessarily follow, that till such believing,
'the person of that elect, doth bear his own transgression, and is
'chargeable for his own transgressions, and his transgressions are
'imputed unto him. But how can it stand with the glory of the Redemption
'of Christ, that Christ should have all Iniquity laid upon himself, carrying
'all Iniquity like the scape-goat into the Land of forgetfulness, and yet till
'the time of that elect persons believing, these sins are returned from the Land
'of forgetfulness whither they were once carryed, and are a-fresh charged upon
'this person again. Did Christ bear them away? And did Christ return them
'back again? Where did you ever find, that sin once taken away, and car-
'ryed away by Christ from the person offending, did return back again up-
'on the person from whom Christ took it away? Suppose this, that men
'have no interest in Christ, till actually they do believe in him, then it must
'follow, that these persons, till they are actually believers, are under the hatred
'of God; For, if they bear their own transgressions themselves, then God be-
'ing a Jealous God, his holy and pure nature everlastingly hating iniquity, and
'also the person upon whom iniquity is charged; There must be a hatred of
'God upon these persons till they do believe; And to conceive that God doth
'hate these persons, is to conceive that God may love and hate the same person,
'whereas he saith in the 9th Chapter to the *Romans*, concerning *Jacob*, that be-
'ing yet unborn, *Jacob have I loved*; Here you see love is communicated to
'*Jacob*, being yet unborn Now mark, *Jacob* when he was not yet born, was
'not an actual believer, till after times *Jacob* was not com to believe. Well,
'had *Jacob* no interest in Christ and the love of God, till such time as he did
'believe? Yea, *he had*, so saith the Text, ay, but yet *Jacob* must be hated till he
'doth believe, must bear his own transgressions; So that here must be at the
'same time, upon the same persons both the love and hatred of God, and
'how can these contraries stand together.

'Yet again; Suppose persons have no interest in Christ till they do actually
'believe, it must follow from thence necessarily, that there is a believing in
'such persons before such persons before they have union with Christ, and
'then you must make some other root from whence this believing of per-
'sons must spring; As for Christ it hath nothing to do with him, for he hath
'nothing in regard of Communicating his grace and spirit to do with them;
'but they are believers, and their believing is that which knits the knot between
'Christ and them; Whence comes this believing? Where is the root of it? Is
'Christ the root? Then have they first union with Christ, that they may re-
'ceive it from him; Then must they first be united unto Christ, and made one
'with him, and live in him, and by vertue of union with him, receive this
'faith as a fruit of that union. If it proceed from some other root, I beseech
'you consider how it can be, and how can this be avoided, but that this con-
'ceit must needs be exceeding derogatory to Christ, to make another foundati-
'on besides Christ, whereas in *Heb.* 12. It is expressly said there, *Christ is the Au-*

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'thor *as well as finisher of our Faith.* Beloved, upon these considerations, for my 'own part, I have receiv'd this Principle that I have deliver'd unto you, and 'merely the vindication of the glorious priviledges which are proper and pe-'culiar unto Christ alone, is the occasion that I do refer the being of Faith it 'self unto Christ, and to nothing else in the World; and that I may uphold 'these particular and glorious Prerogatives that are proper to Christ, that he 'may not be robbed of any of them. To this end, I deliver it to you, that 'Elect persons have a participation and share in Christ himself, even before 'they do believe; and, let none conceive, that this takes away, or diminish-'eth from the Prerogative of believing neither. For there are glorious things 'done by Faith unto Believers, God hath honoured it above all meer creatures 'in the World; he hath made it the Conduit-pipe for the conveyance of all 'that peace and comfort; nay, of all that strength which Believers have all 'their lives; no Faith, no Comfort; no Faith, no Peace of Conscience; no 'Faith, no Pleasure to walk with God: through Faith Christ conveys him-'self in speaking peace to the Soul, in bidding the Soul be of good chear; the 'Soul lies in darkness, while it lies in unbelief. But still that which is proper 'and peculiar to Christ alone, is not to be ascribed unto Believing.

Now *our Author*, to ram up his Fourth Charge sufficiently home upon the *Dr.* applies himself to his old *Jesuitical* trade, built upon the *Machievilian* Maxim, *Divide & impera*, presents Dr. *Owen* speaking thus, without any regard, either to, or for, what ends he does the same, *p.* 284. 'To imagine such an 'Imputation of our sins unto Christ, as that thereon they should *cease to be our* '*sins*, and become his absolutely, is to overthrow that which is affirmed, &c. 'Wholly neglecting what follows, in the very next Page; As, that,—'There 'is a great difference between the *Imputation of the Righteousness of Christ* unto us, 'and the Imputation of our sins unto Christ; so as that he cannot, in the same 'manner, be said to be *made a sinner* by the one, as we are made *Righteous* by 'the other. For our sin was imputed unto Christ only, only as he was our 'Surety for a time, to this end, that he might *take it away, destroy and abolish it.* 'It was never imputed unto him, so as to make any alteration absolutely in 'his personal state and condition. But his Righteousness is imputed unto us, 'to abide with us, to be ours alway, and to make a total *change in our state and* '*condition, as unto our Relation unto God.* Ours was imputed unto him only *for a* '*season*, not absolutely, but as he was a Surety, and unto the special end of *de-*'*stroying* it; and taking on him *on this condition* that his Righteousness should be 'made ours for ever. All things are otherwise in the Imputation of his Righ-'teousness unto us, which respects us absolutely, and not under a *temporary* capa-'city, abides with us for ever; *changeth our state and relation unto God*, and is an 'effect of superabounding Grace, *p.* 285, 286. Again, 'Notwithstanding 'the *Imputation of the Righteousness of Christ unto us*, and our being made Righ-'teous therewith, we are Sinners in our selves (the Lord knows, greatly so; 'the best of us) and so cannot be said to be as *righteous as Christ*, but only to 'be *made righteous in him, who are sinners in our selves*, p. 509. Besides that which *our Author*, among the rest of his corrupt imaginations in this Chapter would

infer

ſince thereupon, there is one that I cannot well paſs by, becauſe of its affinity with an objection of *Socinus's* of old, as the *Dr.* cites him.—'It is objected, that 'the *Imputation of the righteouſneſs of Chriſt doth overthrow all remiſſion of ſins on the* 'part of God. This is pleaded for by *Socinus*, *De Servator. lib.* 4. c. 2, 3, 4. and by others it is alſo made uſe of. A confident Charge this ſeems to them, who ſtedfaſtly believe, that without that, without this *Imputation*, there could be no *remiſſion of ſin*. But they ſay, *That he who hath a righteouſneſs imputed unto him, that is abſolutely perfect, ſo as to be made his own, needs no pardon, hath no ſin that ſhould be forgiven, nor can he ever need forgiveneſs.*

Dr. Owen's Tre. of Juſtificat. p. 297, 298.

1. 'Grotius ſhall Anſwer this Objection; ſaith he. *Cum duo nobis peperiſſe Chriſtum dixerimus*, &c. *Whereas we have ſaid, that Chriſt hath procured, or brought forth two things for us, freedom from puniſhment, and a reward; the ancient Church attributes one of them diſtinctly unto his ſatisfaction, the other unto his merit. Satisfaction conſiſteth in the tranſlation of ſins* (from us unto him) *merit in the Imputation of his moſt perfect Obedience performed for us*, unto us. In his judgment, the Remiſſion of ſins, and the Imputation of righteouſneſs, were as conſiſtent as the ſatisfaction and Merit of Chriſt, as indeed they are.

'2. Had we not been *Sinners*, we ſhould have had no need of the *Imputation* of the Righteouſneſs of Chriſt to render us Righteous before God. Being ſo, the firſt end for which it is imputeed, is the *pardon of ſin*; without which we could not be Righteous by the *Imputation* of the moſt perfect Righteouſneſs. These things therefore are conſiſtent, namely, That the ſatisfaction of Chriſt ſhould be imputed unto us for the pardon of ſin, and the *Obedience of Chriſt* be imputed unto us, to render us Righteous before God. And they are not only conſiſtent, but neither of them ſingly were ſuffirient unto our Juſtification. But,

5. In Chap. the 5th, Though he deals ſomewhat unmannerly with the *Dr.* as excluding his Teſtimony, when, with no ordinary confidence, he can introduce thoſe of the Aſſemblies, though but in their leſſer Catechiſm, to vouch for him, which he might as well have laid aſide as the former, for any thing it ſpeaks to his purpoſe: Yet we muſt not deal ſo with *our Author*, leaſt he ſhould think himſelf ſlighted; which would ſpoil, I fear, the main deſign of his undertaking. —And therefore let me tell thee, *Reader*, thou wilt find him Maſquerading the *Socinian* with the greateſt Impudence, and that under the moſt ſeeming zeal for the Chriſtian Religion, leaſt it ſhould be overturned by *Socinianiſm*; that ever I ſaw or heard of in my days. This he doth in the proſecution of his charge againſt Dr. *Criſp*, which he concludes, *p.* 25. with theſe words, '—Nay, to ſuppoſe any degree of ſuffering on Chriſt, and not 'our ſins laid on Chriſt, even though in the *Drs* ſenſe, would overturn the 'whole Chriſtian Religion, and juſtifie the *Socinians*. Here the Whore cries, *Whore*, firſt, who thinks to preſerve her loſt reputation, by ſcandalizing that of anothers. But how ſo? He tells us that which he ſtates as the *Drs* error. 'That, 'the time, when our ſins were laid actually on Chriſt, was, when he was nailed to the Croſs, and God actually forſook him, and they continued on him

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till his Reſurrection. And this he ſummeth up from his citation of, p. 356, 357. And his tacit reference to p. 360. Where the *Dr.* ſpeaking of a pitch't time, wherein God ſerved execution actually upon Chriſt for the removal of ſin, *&c.* which hath a peculiar reference unto his Death, as *the Propitiation.* He preſently diverts it unto the ſtate of Chriſt's Humiliation in a more general ſenſe, *doloſus verſatur in univerſalibus*; And makes his life-obedience a part of his *Propitiatory Sufferings* as that of his death; His words are p. 23 'It is not, 'whether God withdraws, and the death of Chriſt were the *very eminent com-* 'pleating parts of Chriſt's propitiatory ſufferings. This I affirm. And, to counte-nance this thus he deals with *the Aſſembly*, p. 25. The Queſtion being—'Where-'in did Chriſt's humiliation conſiſt? Anſw. In his being Born, and that in a 'low condition, made under the Law, undergoing the miſeries of this life; 'the wrath of God, and the curſed death of the Croſs, in being buried, and 'continuing under the power of death for a time. And from hence concludes —'Thou ſeeſt Chriſt's Incarnation, or being born, and ſeveral other things be-'fore Chriſt's Crucifixion, are parts of his Humiliation. Why, all this is con-feſt: But what is this to the purpoſe? Or, Is it any thing to the matter in hand? Yes, as he conceives; for he tells us, p. 24 'That the whole of Chriſt's 'humiliation was a degree of his ſuffering for ſin, and ſo *a part of his Satisfa-'ction.* This is alſo further included in his ſtating the ground of the *Drs* miſ-take, —'That becauſe the hidings of God's Face, and eſpecially the dying Sa-'crifice of Chriſt (who, it ſeems, was as truely a Sacrifice, and an Expiation 'for ſin in his life, differing only in degree, as in his death) did ſo compleat 'and finiſh the Work of Satisfaction, as the *principal parts thereof*, &c. If this be not *Socinianiſm*, next to a denial of the Divine Nature of Chriſt, in the rankeſt degree thereof, I know not what is: Now, as to what the *Dr.* ſays, is, in reference to an Expiatory Sacrifice for ſin; and this peculiarly relates un-to Chriſt's *Prieſtly Office*, not but that he ſtood under a Juridical charge of ſin all his life long, and Immetaphorically underwent the bitter effects of the ſame, even from his Birth to the Sentence paſs'd upon him by *Pilate.* But none of this was a ſhedding of blood (though he did Sweat Clots of Blood before) in which the very Eſſence of a Sacrifice lies, and without which there is no remiſſion, *Heb* 9. 22. And almoſt all things are by the Law purged with blood; and *without ſhedding of blood there is no remiſſion.* It was then, and then only he actually redeemed by laying down a Price: It was then, and then only he actually *reconciled by the Sacrifice of himſelf*: It was then, and then only, he actually ſatisfied for all the *Elect*, in undergoing the very penalty due unto them. And though it's true, his *Prieſtly Office* might commence in his entrance upon the exerciſe of the ſame, from the time of his Prayer, *Joh.* 17. Yet his *Sacrifice*, or *the Sacrifice of himſelf*, preciſely conſidered, conſiſted in his actual of-fering of himſelf on the Croſs. Now the general acts of the Lord Jeſus Chriſt, as the *High-Prieſt* of the Church, are his Oblation and Interceſſion: And it is in reference to the former, and that alone, whereby he offered himſelf, his Soul and Body, or his whole Humane Nature, an Expiatory Sacrifice to God in his Death and Blood-ſhedding, to make Atonement for the Sins of the *Elect*, and

to purchaſe for them eternal Redemption; That *Dr. Criſp* ſpeaks of, as the time that our ſins were laid actually on Chriſt for the removal of them. Though *our Author* would promiſcuouſly ſhuffle in this very time and proper act of Chriſt, as both a *Prieſt* and *ſacrifice* to be one and the ſame with the reſt of his ſtate of humiliation, and that for the ſame ends, which is but meerly to make way for the aſſigning of the pardon of ſin to *Chriſt's Kingly* as well as *Sacerdotal* office: ; That it is as we are regenerated, ſo we are pardoned, as p. 14. *That things are ſo adjuſted, that forgiving the Elect, ſhould be an effect of Chriſt's Kingly office, as well as Prieſtly office? And* p. 17. 18. Speaking of the grounds of *the Dr's.* miſtake, ſayes, this is one, *That becauſe Chriſt's attonement is the ſole meritorious cauſe of forgiveneſs; Therefore he thinks God ſuſpends not forgiveneſs, till he works any thing elſe in the Soul which he hath made requiſite to our being forgiven, though not as any meritorious cauſe?* But enough of this naſty ſtuff. Proceed we in the next place to his 6th chapter.

6. This chapter tells us of a notable diſcovery *our Author* has made, That *Dr Criſp* it ſeems did not only ſay that ſin was tranſacted and laid on Chriſt, which we have heard how and what he meant thereby, but that he was abhorred and loathed even in his perſon of God; And quotes him, p. 294. 295, 408. To which I ſhall with *our Author's* undiſturbed leave call in afterwards p. 409. He adds alſo p. 279 380, 180. But before we fall into a ſtrict examinati of the point, conſider, That God manifeſts his indignation, abhorrency and wrath againſt none of his creatures either Angelical or humane barely as ſuch, much leſs againſt him who was not onely immaculate and undefiled, but alſo eſſentially one and of the ſame divine nature with himſelf, but that on whomſoever ſin is charged, either really or by way of imputation, if ever it be removed, it muſt be by ſuch a compleat ſatisfaction, given to the demands of an infinite offended Juſtice, as correſponds with an actual undergoing that wrath, horror and diſplicency for the ſame, as ſin in the full demerits thereof does include and call for, and that till the very utmoſt farthing be paid. This we ſhall find very clear in what *our Author* is pleaſed to cite of *the Dr's*—'*Nay, from this I affirm, as Chriſt did bear our Iniquity, ſo Chriſt for that Iniquity was ſeparated. Dr Criſp's works p. 294. From God*; (*Now how was it that Chriſt did bear our* Iniquity? Sure ſo as to be charged with the full demerits of them: What were the demerits of them? Mainly a ſeparation betwixt God and the ſinner, and therefore ſaid *by his blood to bring nigh them who were ſometimes afar off. Eph* 2. 13.) For which the *Dr.* Brings a proof, though *our Author* thought meet to omit it, *viz. My God, My God, why haſt thou forſaken me?* To omit a further tediouſneſs to the *Reader*, look whatever *elect* ſinners ſtood obnoxious unto, that Chriſt underwent to the uttermoſt; Or they are yet in their ſins. and conſequently Chriſt dyed in vain. Onely I ſhall add one more, as promiſed above, of *Dr. Criſp's*, 'This now muſt needs commend the love of God to Men, that 'while Men, who had deſerved Wrath, are in reſt and peace, 'Chriſt ſhould not only bear the afflictions of men, but the very 'ſins of men too; That God ſhould not only expoſe his Son to 'the rod, but to put him into a *poſture of wrath*; For putting him 'into

Dr. Criſp's works. p. 405.

'into *a posture of bearing sin, he must needs put him into a posture of bearing Wrath*; 'this heightens the Love. It is a great and high expression of Love to adopt a 'stranger, and make him coheir with his only son. If one that hath but one 'Son, and that a beloved son, do this, he shall be a Mirrour to the World; If 'he take in a Stranger, a Theif and Murderer, to divide the inheritance be-'tween his Son and him. But beloved, for God not only to take in the Sons of 'Men Traytors and Thieves, to be *Coheirs* with his own Son; But also that 'the Lord should lay the Felony of such Thieves, and the murder of such mur-'derers, and the treasons of such Traitors as we are, upon this Heir the son 'of glory; To lay this upon him, and to execute him for this our Felony 'and Treason, that we who are Thieves may be the Sons of God; This I say 'is the astonishing love of God, whereunto there is never a parallel in all the 'World. Had not the Lord laid Iniquity upon his son's back, making him *as 'it were abhorred* for the time, this love of his to men in the utmost extent of it, 'had never been expressed,—Now this word, as it were *abhorred* of the Lord, *our Author* himself, p. 27. quotes out of *the Dr.* p. 108. Which makes me not a little wonder at his impudence herein, especially in the manner of his charge; and though he acknowledgeth that the soul of Christ endured the effects of God's wrath against sin, which would look pretty fair from a well meaning man; But that this was no more than that he was amazed thereat as at the im-portance of the work, &c. And that God testifyed his threatned indignation against sin (but that this came not in the Execution thereof upon Christ, as charged with the full demerits of the same) in that his soul and body was a-gonized in some sort by awfull sufferings, &c. Which is but to make a meer stage-play of the passion of Christ. For this he quotes *Dr. Owen.*—'There 'was no reason why God should *hate Christ* for his taking on him our Debt and 'the payment of it (and omits what follows) in an act of the high-'est Obedience unto his will. God in this matter is considered 'as a *Rector, Ruler* and *Judge*. Now it is not required of the sever-'est Judge, that as a Judge he should *hate the guilty* person, no 'though he be guilty Originally by *Inhæsion* and not by Imputation. As such, 'he hath no more to do, but consider the guilt, and pronounce the sentence of 'punishment. Now *our Author* comes in again. *S*uppose a person out of an '*Heroick* generosity of mind should become an Ἀντίψυχος for another, for his 'friend for a good man, so as to answer for him with his life, would the most 'cruel *Tyrant* under Heaven that should take away his life in that case *hate him?* 'And *the Dr.* shews here, and p. 287. The word *hate* signifyes an aversation or 'detestation of mind, or only a will of punishment. In the first 'sense, *saith he*, there was no ground why God should *hate Christ* 'on this Imputation of guilt unto him, (But lops of what follows) 'whereby he became *non propriæ sed alienæ culpæ reus*, (Now he 'comes in again) Sin inherent renders the Soul polluted, abominable, and the 'only object of Divine *aversation*, but Christ was undefiled, &c. (And yet there 'is something behind) who did no sin, neither was there guilt found in his 'mouth, to take upon him the guilt *of others sins*, thereby to comply with and

Dr. Owen's Treat. of Justif. p. 286.

Dr. Owen's Treat. of Justif. p. 286. 287.

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'accompliſh *the deſign of God* for the manifeſtation, of his Glory, and infinite 'Wiſdom, Grace, Goodneſs, Mercy, and Righteouſneſs, *unto the certain* 'expiation *and deſtruction of ſin*, nothing could render him more glorious and 'lovely in the ſight of God or man. But for a *will of puniſhing in God*, wh re ſin 'is imputed, none can deny it, but they muſt therewith openly diſavow the ſatisfaction of Chriſt.

I ſhall further offer him two diſtinct teſtimonies of *the ſaid Dr's.* as to the matter in hand,——'Then, the matter of puniſhment being expreſſed, ſee 'the cauſe of the infliction of it. It was for *Tranſgreſſions*, for *iniquities v.* 5. For 'wandring and *iniquity*, *v.* 6. For *tranſgreſſions*, *v* 8. For *ſin*, *v.* 12. 'Let us now remember the general deſcription of puniſhment, 'that was given at the beginning, It's *Malum paſſionis*, *quod infligitur* 'ob malum actionis; And ſee how directly it ſuits with this puniſh- 'ment of Jeſus Chriſt. 1. Here is *malum paſſionis inflicted*, *wounding*, *bruiſing*, *kil-* 'ling And 2. There is *malum actionis*, *deſerving ſins iniquity*, and *tranſgreſion*. How 'theſe met on an innocent perſon, ſhall be afterwards declared. Go along to 'the peculiar deſcription of *puniſhment* properly ſo called, as managed by God 'It is *vindicta noxæ*; Now if all other ends and cauſes whatever, as of *Chaſtiſe-* 'ment or *Example*, &c. Be removed, and this only be *aſſerted*, then this Affliction 'on of Chriſt was *vindicta noxæ*, puniſhment in the moſt *proper* ſence? The other 'is this,——Reſpondet doctiſſimus *Tuiſſus*, *Deum eſſe ignem conſumentem*, *ſed intelligentem*, *et rationalem*, *non naturalem*, *et brutum*, *atq*; *hoc* dicit *ex eo manifeſtem eſſe*, *quod hic Ignis uſſerit aliquando non Combuſtible*, *nempe filium ſuum in quo Peccatum non erat*: *quod quidem* (ait) *documentum eſſe Poteſt*, *hunc etiam Ignem poſſe Combuſtibile quamvis admotum non urere* ſed nunquam (ſi quid ego ju- 'dico) *infælicius* ſeſe expedivit Vir Doctiſſimus Primo enim, ag- 'noſcit *Deum eſſe Ignem Conſumentem*, *quamvis rationalem et intelligen-* 'tem, non Naturalem et brutum. At comparatio inſtituta fuit in- 'ter eventus operationum, non modos operandi. *Nemo* unquam dixit, Deum 'brute agere, vel ex coactione, vel ab *abſoluta* neceſſitate, et principiis Naturæ, 'ſine ulla Libertate *Concomitante*, ſed quamvis agat per Volluntatem et Intel- 'lectum, ita tamen exigente Natura, non minus neceſſario effectam dum ad- 'miſſi peccati pœnam diximus, quam *Ignis naturali* et brutus urit Combuſtibile 'admotum: hoc vero non negat, imo confirmat vir Doctiſſimus, concedens 'Deum reſpectu Peccati eſſe *Ignem Conſumentem*, quamvis, *Intelligentem*, et *Rationalem*.

Dr. Owen againſt Biddle. p. 503.

Dr. Owens Diatriba de Juſtitia Divina. p. 128. 129. 130.

2. 'Quod hic ignis uſſerit, *non combuſtibile*, ſcil. quando punivit filium ſuum 'Sanctiſſimum, nollem dictum a Viro doctiſſimo: Non enim Deus punivit 'Chriſtum, qua Fillium ſuum Sanctiſſimum, ſed qua noſtri *Mediatorem*, et 'Vadem fœderis, *quem pro nobis fecit peccatum*, *quum ipſe Peccatum non novit*; Nem- 'pe, *impegit in eum omnia Noſtra peccata* antequam *caſtigatio Pacis noſtræ* ſuper eum 'erat; Hoc vero ſenſu ille maxime combuſtibilis fuit, nempe ut conſideratur 'Omnium noſtrorum peccatorum reus, et ſic cum eo *igne diſceptatus eſt Jehova*, *Iſa. 66* 16.——'I ſhall not need to tranſlate it; For I am ſatisfyed that if our *Author* be as skilfull in the *Roman* language, as he is in the *Roman* Religion, he is in the *Latin*, tongue *nulli ſecundus*.

7. The

7. The Seventh and last thing which I shall note, with respect unto his peculiar way, in Ticketting of Dr. *Owen* as Witness, and that as we have heard, meerly to subvert the great Doctrine of *Justification*, by a mis-representation of those very notions and things, that he introduces for the maintaining and fortifying of the same.

The Title of this *our Author's* Chapter, being a change of Person between Christ and the Elect, and their being as righteous as he.

Now to wave a just Discussion of this head, he slides off, very subtilly, to a change of Natures, *i. e.* from a Moral, to a Physical change. We have had enough of this before, in both the *Drs* clearing themselves in this Point. Only I shall take notice of what more peculiarly belongs unto Dr. *Owen*, as his Testimony in this case, and therein let the *Reader* guess, how far it makes for or against Dr. *Crisp*, or *our Author*: though I would desire the *Reader* to remind, *ut prius*, that he never considers Christ as a Publick Person, but barely as Mediator; and though the former be included in the latter, yet they are both exceedingly distinct, though both entirely in him.

The Truth (as he calls it) by him stated thus, which I shall faithfully transcribe, only desire the *Reader* would as equally pass by the intrusion of a Parenthesis here and there that may occasionally drop, as I would free him from a charge of presumption, though he fired his Pipe at the same Light with my self.

Truth. 'The Mediatorial Righteousness of *Christ* is so imputed to Believers, (his Righteousness properly, as Mediatorial, is not at all imputed unto him; though the Righteousness of him, who is Mediator, as their *Representative Head* is; for, if so, they would be their own Intercessors) 'as that for the 'sake thereof they are pardoned and accepted unto life eternal, it being reckon-'ed to them, and pleadable by them for these uses, as if they had personally 'done and suffered what *Christ* did as Mediator for them, whereby they are de-'livered from the Curse, and no other attonement or meriting price of saving 'benefits can be demanded from them, (Their pardon is no more than an acquitment, and that from an obnoxiousness to what is evil; it does not properly give a Title unto any thing above what is meer releasement, much less unto life eternal.) 'Nevertheless, this Mediatorial Righteousness is not 'subjectively in them; nor is there a change of persons between them and Christ; 'nor are they as righteous as he. (Who ever said so? or, at leastwise, Who ever dreamt that a change of Persons must necessarily infer a transfusion of qualities?) 'But there remain spots and blemishes in them. (*But.* But what is this *But*? there is no spot in the Righteousness that Dr. *Crisp*, and the Testimonies brought against him do plead for; for as it never wanted perfection in its kind, so neither was it designed to be, or shall ever be actually imputed unto *Elect* believers, by parts or degrees) 'until *Christ*, by his Spirit, perfect 'the holiness begun in all true believers; which he will effect, before he bring 'them to Heaven. (It is thought, that Heaven alone is the state of Perfection, and that there is no *medium* from a state of Mortality unto that of perfect holiness, unless we call at Purgatory by the way.) Now let us sum up

the Evidence of this Truth, that when *Christ*, by vertue, or through the Merits of his Mediatorial Righteousness (provided it be not subjectively in us) hath so procured the Spirit, as to perfect that holiness, which he hath begun in all true believers; why then they may stand justified before God, &c. And thus our Mountain hath brought forth a Mouse.

Now let us see what Dr. *Owen* says unto this Charge against Dr. *Crisp*.

Dr. *Owens Treat. of Justif.* p. 268, 269.

'But yet some will not distinguish between the Covenant of the 'Mediator, and the Covenant of Grace, because the Promises 'of the Covenant absolutely are said to be made to *Christ*, Gal. 3. '16. and he is the πρῶτον δεκτικὸν, or first subject of all the 'grace of it: But in the Covenant of the Mediator, *Christ* stands alone for 'himself, and undertakes for himself alone, and not as the Representative of 'the Church. But this he is in the covenant of Grace. But this is that wherein 'it had its designed establishment, as unto all the ways, means, and ends of its 'accomplishment; and all things so disposed, as that it might be effectual un-'to the eternal Glory of the Wisdom, Grace, Righteousness and Power of 'God. Wherefore the covenant of Grace could not be *procured* by any means 'or cause, but that which was the *cause* of this Covenant of the Mediator, or 'of God the Father with the Son, as undertaking the work of the Mediation. 'And this is no where ascribed unto the *Death of Christ* in the Scripture; So to 'assert it, is contrary to all Spiritual Reason and Understanding. Who can 'conceive, that *Christ* by his Death, should procure the *Agreement* between God 'and him, that he should die.

Dr. *Owen's Tre. of Justif.* p. 264, 265, 266.

Further, 'But some have other notions of these things, For they say, that *Christ by his Death, and his obedience therein, whereby he offered himself a Sacrifice of sweet smelling savour unto God, procured for us the New Covenant*; or, as one speaks, *All that we have by the Death of Christ, is, that thereunto we owe the Covenant of Grace. For herein he did and suffered what God required, and freely appointed him to do and suffer. Not that the Justice of God required any such thing with respect unto their sins, for whom he dyed, and in whose stead, or to bestead whom, he suffered; but what by a free Constitution of Divine Wisdom and Soveraignty was appointed him. Hereon, God was pleased to remit the terms of the old Covenant, and to enter into a new Covenant with Mankind upon terms suited unto our Reason, possible unto our abilities, and every way advantageous unto us. For these Terms are Faith and Sincere Obedience, or such an assent unto the Truth of Divine Revelations, as is effectual in Obedience unto the will of God contained in them, upon the encouragement given thereunto in the Promises of Eternal Life, or a future reward made therein. On the performance of these conditions, our Justification, Adoption, and future Glory do depend; For they are that Righteousness before God, whereon he pardons our sins, and accepts our persons, as if we were perfectly righteous.* 'Where-'fore by this procuring the New covenant for us, which they ascribe unto the 'Death of *Christ*, they intend the *Abrogation* of the Old covenant, or of the 'Law, or at least such a *Derogation* from it, that it shall no more oblige us ei-'ther unto sinless Obedience, or Punishment, nor require a perfect Righteous-'ness unto our Justification before God; and the constitution of a new *Law of*

'*Obedi-*

'*Obedience*, accommodated unto our state and condition, on whose observance 'all the Promises of the Gospel do depend.

'Others say, That in the death of *Christ* there was real satisfaction made 'unto God; not to the Law, or unto God according to what the Law requi-'red; but unto God absolutely. That is, he did what God was well pleased 'and *satisfied* withal, without any respect unto his Justice, or the curse of the 'Law. And they add, That hereon the *whole Righteousness of Christ* is imputed 'unto us, so far, as that we are made partakers of the Benefits thereof. And 'moreover, that the way of the communication of them unto us, is by the '*New Covenant*, which by his *Death the Lord Christ procured*. For the *conditions* of 'this covenant are established in the covenant it self, whereon God will bestow 'all the Benefits and Effects of it upon us, which are Faith and Obedience. 'Wherefore what the Lord *Christ* hath done for us, is thus far accepted, as 'our *Legal Righteousness*, as that God, upon our Faith and Obedience, with re-'spect thereunto, doth release and pardon all *our sins of omission* and *commission*. 'Upon this Pardon there is no need of any positive perfect Righteousness un-'to our Justification or Salvation, but our own *Personal Righteousness* is accepted 'with God in the room of it, by vertue of the New covenant which Christ 'hath procured. So is the Doctrine hereof stated by *Cursellæus*, and those 'that join with him, or follow him.

Further, —'This Grace and Glory whereunto he was preordain-'ed, was two fold. 1. That which was *peculiar unto himself*; 2. That *P.252.* 'which was to be *communicated*, by and through him unto the Church.. 'Of this sort was the χάρις ἑνώσεως, the *Grace of Personal Union*, 'that single effect of Divine Wisdom (whereof there is no 'shadow nor Resemblance in any other Works of God, either 'of Creation, Providence or Grace) with which his nature was 'filled. *Fall of Grace and Truth.* And all his personal Glory, Power, Au-'thority, and Majesty, as Mediator, in his Exaltation at the Right hand of 'God, which is expressive of them all, doth belong hereunto. These things 'were peculiar unto him, and all of them effects of his eternal *Predestination*. 'But, 2. He was not thus *Predestinated* absolutely, but also with respect unto 'that Grace and Glory, which, in him, and by him, was to be communicated 'unto the Church: And he was so,

Dr. Owen's Tre: of Justificat. p. 252, 253.

1. 'As the *Pattern and Exemplary cause* of our Predestination; For we are *pre-'destinated to be conformed unto the Image of the Son of God, that he might be the first-'born among many Bretbren*, Rom. 8. 29. Hence he shall change even our *vile 'Body, that it may be fashioned like unto his Glorious Body*, Phil. 3. 21. That when 'he appears, we may be every way *like him*, 1 Joh. 3. 1.

2. 'As the *means and cause of communicating all Grace and Glory unto us*. For we 'are *chosen in him before the Foundation of the World, that we should be holy, and pre-'destinated unto the Adoption of Children by him*, Ephes. 1. 3, 4, 5. He was design-'ed as the only procuring cause of all Spiritual Blessings in Heavenly things, 'unto those who are chosen in him. Wherefore,

3. 'He was thus *fore-ordained* as the Head of the Church, it being the design 'of God to gather all things into an Head in him. Eph.

Again, 'He is the Head, and Believers are the Members of that one Person, as the Apostle declares, 1 *Cor.* 12. 12, 13. Hence, as what he did is imputed unto them, as if done by them, so what they deserved on the account of sin, was charged upon him. So is it expressed by a Learned Prelate, *Nostram causam sustinebat, qui nostram sibi Carnem aduniverat, & ita nobis arctissimo vinculo conjunctus, & ἑνωθεὶς, quæ erant nostra fecit sua.* And again, *Quid mirum si in nostra persona constitutus, nostram carnem indutus,* &c. *Montacut. Origen. Eccles.* The Antient speak to the same purpose. *Leo. Serm.* 17. *Ideo se humanæ infirmitati virtus divina conservit, ut dum Deus sua facit esse quæ nostra sunt, nostra faceret esse quæ sua sunt.* And also *Sermo.* 16. *Caput nostrum Dominus Jesus Christus omnia in se corporis sui membra transformans, quod olim in Psalmo eructaverat, id in supplicio crucis sub Redemptorum suorum voce clamavit.* And so speaks *Augustine* to the same purpose, *Epist.* 120. *Ad Honoratum; Audimus vocem corporis, ex ore capitis; Ecclesia in illo patiebatur,* &c. *We hear the voice of the Body from the mouth of the Head. The Church suffered in him, when he suffered for the Church; as he suffers in the Church, when the* Church *suffereth for him. For as we have heard the voice of the* Church *in* Christ's *suffering, My God, my Lord, why hast thou forsaken me? Look upon me; So we have heard the voice of* Christ *in the* Church-*suffering, Saul, Saul, why persecutest thou me?* But we may yet look a little backward and farther into the sense of the Antient Church herein. *Christus,* saith *Iræneus, omnes Gentes exinde ab Adam dispersas, & Generationem hominum insemet ipso recapitulatus est; unde a Paulo Typus futuri dictus est ipse Adam;* lib. 3. cap. 33. And again; *Recapitulans universum hominum genus in se ab initio usque ad finem, recapitulatus est & mortem ejus.* In this of *Recapitulation*, there is no doubt but he had respect unto the ἀνακεφαλάιωσις, mentioned, *Eph.* 1. 10. And, it may be, this was that which *Origen* intended *ænigmatically*, by saying, *the Soul of the first Adam* was the Soul of Christ, as it was charged on him. And *Cyprian*, Ep. 63. on bearing about the Administration of the Sacrament of the Eucharist; *Nos omnes portabat* Christus; *qui & peccata nostra portabat. He bare us*, or suffered in our Person, *when he bare our sins.* Whence *Athanasius* affirms of the Voice he used on the Cross; Οὐκ αὐτὸς ὁ κύριος; ἀλλὰ ἡμεῖς ἐν ἐκείνῳ πάσχοντες ἡμῶν. We suffered in him. *Eusebius* speaks many things to this purpose. *Demonstrat. Evangel.* lib. 1. cap. 1. Expounding those words of the Psalmist, *Heal my Soul, for*, or, as he would read them, if, *I have sinned against thee*; and applying them unto our Saviour in his Sufferings; He saith thus, ἐπειδὴν τὰς, &c. *because he took of our sins to himself; communicated our sins to himself*; making them his own; for so adds, ὅτι τὰς, &c. *making our sins his own.* And because in his following words he fully expresseth what I design to prove, I shall transcribe them at large (which the Doctor does, and thus translates)——— 'How then did he make our sins to be his own, and how did he bear our Iniquityes? Is it not from thence, that we are said to be his body, as the Apostle speaks, you are the body, of Christ, and members, for your part, or of one another. And as when one member suffers, all the members do suffer; So the many members, sining and suffering,

Dr. *Owen. Treat.* of *Justif.* p. 246, 247, 248, 249.

'He

'He according unto the Laws of ſympathy in the ſame body (ſeeing that be-
'ing the Word of God, he would take the form of a ſervant, and be joined
'unto the common habitation of us all (*in the ſame nature*) took the Sorrows &
'labours of the ſuffering members on him, and made all their Iniquityes his
'own, and according to the Laws of humanity (in the ſame body,) bare our
'ſorrow and labour for us. And the Lamb of God did not only theſe things for
'us, but he underwent torments, and was puniſhed for us; That which he
'was no wayes expoſed unto for himſelf, but we were ſo by the multitude
'of our ſins; And thereby he became the cauſe of the pardon of our ſins;
'Namely becauſe he underwent Death, Stripes, Reproaches, tranſlating the
'thing which we had deſerved unto himſelf; And was made a Curſe for us,
'taking unto himſelf the Curſe that was due to us; For what was he, but (a
'ſubſtitute for us) a price of Redemption for our Souls? In our perſon therefore
'the Oracles ſpeak, —— whilſt freely uniting himſelf unto us, and as unto
'himſelf, and making our ſins or paſſions his own, I have ſaid, Lord be mer-
'cifull unto me, heal my Soul, for I have ſinned againſt thee.

'That our ſins were *transferred* unto Chriſt and made his, that thereon he
'underwent the *puniſhment* that was due unto us for them; And the ground
'hereof, whereunto it's Equity is reſolved, is the *Union* between him and us,
'is fully decleared in this Diſcourſe. So ſaith the Learned and *Pathetical* Author
'of the *Homilies* on *Mat.* 5. In the works of *Chryſoſtome*, *Hom* 54. Which is the
'laſt of them. *In carne ſua omnem carnem ſuſcepit, crucifixus, omnem carnem crucifix-
'it in ſe.* He ſpeaks of the Church. So they ſpeak often others of them; That
'*he bear us*, that *he took us with him on the croſs*, that *we were all crucifyed in him*;
'as *Proſper*; *He is not ſaved by the croſs of Chriſt, who is not crucifyed in Chriſt. Reſp.
'ad cap. Gal. cap.* 9.

'But *our Author* tells us, p. 36, 37. That,—'If the Mediatorial Righteouſ-
'neſs be ſubjectively in us, we muſt grant all thoſe abſurdities, which the
'Enemies of Goſpel-Imputation object, and the Orthodox deny. If it be in us,
'then we may be as truly interceſſors as Chriſt, and in the ſame ſenſe, *viz.* In
'the vertue of merits made perſonally ours; We have a righteouſneſs in us
'which is able to ſave the world, and capable of being imputed to their Juſti-
'fication; We need no forgiveneſs, but are ſaved by the Covenant of works,
'as claiming life by it's ſanction immediately, which is inconſiſtent with all
'remiſſion; Yea the imputation of Chriſt's Righteouſneſs, which did no way
'conſiſt in forgiveneſs, but in a full ſatisfaction. This would denominate us our
'own Saviours from the moment we were Juſtifyed, if not before. Whereas
'we ſtill need pardon, and continue Juſtifyed by the *efficacy* of the righteouſ-
'neſs of another; and muſt look to Chriſt as the only ſubject of it all our dayes.
'Our Juſtifyed ſtate is a continuance of the bleſſed *effects* of the Righteouſneſs of
'Chriſt, from firſt to laſt. That cauſe is ſtill productive of ſupplies, as our guilt
'returns, or neceſſityes and capacityes renew or grow: But our Redemption
'is ever in Chriſt, *Rom.* 3. 24. That we are as Righteous as Chriſt is not a pro-
'per or ſafe ſpeech. It's true and indeed, our pardon and acceptance is firm and
'laſting, and will no more fail us, than the Righteouſneſs of Chriſt will fail;

'it being the *meritorious cause and security thereof, and the benefits, can abate to none, who answer the Gospel-rule of it's Application.*

What sayes *Dr. O.* To this? We have heard him pretty fairly joining issues with *Dr. Cr.* Let us see how he accords with *our Author*-He cites an objection 'That if the *Righteousness of Christ be made ours, we may be said to be Saviours of the world as he was, or to save others, as he did. For he was so and did so by his Righteousness, and no otherwise*- A meer *Sophistical* cavil, Unto which amongst others he returns this Answer— 'The Apostle declares, as we shall prove afterwards, that as 'Adam's *actual sin* is imputed unto us unto condemnation, so is the 'Obedience of Christ imputed unto us, to the Justification of life. 'But *Adam's* sin is not so imputed unto any persons, as that he 'should then and thereby be the cause of sin and condemnation 'unto all other persons in the world; But only that he himself should become 'Guilty before God thereon. And so is it on the other side. And as we are 'made Guilty by *Adam's* actual sin, which is not inherent in us, but only imputed unto us; So are we made righteous by the Righteousness of Christ 'which is not inherent in us, but only imputed unto us. And with it, not for 'himself but for us.

Dr. Owen's Treat. of Justif. p. 307.

Dr. Owen's Treat. of Justif. p. 309.

'*Again*,—'In this Imputation, the *thing it self* is first imputed unto us, 'and not any of the *effects* of it, but they are made ours by vertue of that imputation. To say that the Righteousness of Christ, that is, his Obedience and 'sufferings are imputed unto us only as their effects, is to say that we have the '*benefit* of them, and no more; But imputation it self is denyed. So say the *Socinians*, but they knew well enough, and ingeniously grant, that they over-throw all true real Imputation thereby. *Nec enim ut per Christi Justitiam Justificemur, opus est ut illius Justitia, nostra fiat Justitia; sed sufficit ut Christi Justitia sit causa nostræ; Justificationis; et hactenus possumus tibi concedere, Christi Justitiam esse nostram Justitiam, quatenus nostrum in bonum Justitiamque redundat; verum tu proprie nostram, id est, nobis attributam ascriptamque intelligis*, saith *Schlictingius*; *Disp. pro Socin. ad Meisner. p.* 250. And 'it is not pleasing to see some among our selves with so great confidence take 'up the sense and words of these men in their Disputations against the *Protestant* 'Doctrine in this cause, that is, the Doctrine *of the Church of England.*

Dr. Owen's Treat. of Justif. p. 243. 244, 245

'That the *Righteousness of Christ is imputed unto us, as unto its effects*, hath this 'sound sense in it; Namely, that the effects of it are made ours, by reason of that 'imputation. It is so imputed, so reckoned unto us of God, as that he really 'communicates all the effects of it unto us. But to say the Righteousness of 'Christ is *not imputed* unto us, only its effects are so, is really to overthrow all 'Imputation For (as we shall see) the effects of the Righteousness of Christ 'cannot be said *properly* to be imputed unto us; And if his Righteousness it self 'be not so, Imputation hath no place herein, nor can it be understood why 'the Apostle should so frequently assert it as he doth, *Rom* 4. And therefore 'the *Socinians* who expressly oppose the Imputation of the Righteousness of 'Christ, and plead for a participation of it's effects or benefits only, do wisely

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'deny any such kind of Righteousness of Christ, namely, of *Satisfaction and merit* (or that the Righteousness of Christ as wrought by him, was either satisfactory or meritorious) as alone may be imputed unto us. For it will readily 'be granted, that what alone they allow the Righteousness of Christ to consist in, cannot be imputed unto us, whatever benefit we may have by it. But I do 'not understand how those who grant the *Righteousness of Christ* to consist principally in his satisfaction for us, or in our stead, can conceive of an *Imputation* 'of the *effects* thereof unto us, without an imputation of the thing it self. Seeing it is for that as made ours, that we partake of the benefits of it. But from 'the Description of Imputation and the Instances of it, it appeareth that there 'can be no Imputation of any thing, unless the *thing it self* be imputed, nor 'any participation of the Effects of any thing, but what is grounded on the Imputation of the thing it self. Wherefore in our particular case, no Imputation 'of the Righteousness of Christ is allowed, unless we grant it self to be imputed; Nor can we have any Partitipation of the effects of it, but on the supposition and foundation of that Imputation. The impertinent Cavils that some 'of late have collected from the *Papists* and *Socinians*, that if it be so, then are 'we as *Righteous as Christ himself* that we *have redeemed the World*, and *satisfyed for* 'the *sins of others*, that the *pardon of sin is impossible*, and *Personal Righteousness needless*, shall afterwards be spoken to, so far as they deserve.

'All that we now aim to demonstrate, is only, that either the *Righteousness* 'of *Christ it self* is imputed unto us, or there is no Imputation in the matter of 'our Justification, which whether there be or no, is another Question afterwards to be spoken unto. For as was said, the effects of the Righteousness of 'Christ, cannot be said properly to be imputed unto us. For Instance, Pardon 'of sin is a great effect of the Righteousness of Christ. Our sins are pardoned 'on the account thereof God for Christ's sake forgiveth us all our sins. But the '*pardon of sin* cannot be said to be imputed unto us, nor is so. Adoption, Justification, Peace with God, all grace and Glory, are effects of the Righteousness of Christ. But that these things are not imputed unto us, nor can be so, 'is evident from their Nature. But we are made partakers of them all upon 'the account of the Imputation of the Righteousness of Christ unto us, and 'no otherwise.

Further *our Author* tells us in this chapter,—'That this change of persons,' (which indeed as we have heard is no more than a relative change, though he divert it from that to an inward physical one, meerly to turn aside sinners from expecting a Righteousness that way, that it)' is impossible, ungrounded 'and absurd. p. 38. 39. We will see what *Dr. O.* Sayes to this. p. 363. 364, '365. &c.—' The things that are usually objected and vehemently urged 'against the Imputation of the Obedience of Christ unto our Justi-'fication, may be reduced unto three heads. 1. It is pleaded *im-'possible* on this single ground; Namely, That the *obedience of Christ unto the Law was due from him on his own account, and performed by him for himself, as a man made under the Law.* Now what was ne-'cessary unto *himself*, and done for *himself*, cannot be said to be done for us, so as 'to be imputed unto us.

Dr. Owen's Treat. of Justif. p. 363. 364.

'2. It

'2. It is pretended to be *useless* from hence, because all our *sins of omission and* 'commission being pardoned in our Justification, on the account of the death and satisfacti-'on of Christ, we are thereby made compleatly righteous; so as that there is not the least 'necessity for, or use of the Imputation of the Obedience of Christ unto us.

'3. *Pernitious* also they say it is, as that which takes away the *necessity of our* 'own personal obedience, introducing Antinomianism, Libertinism, and all manner of evils.

'For this last part of the charge, I refer it unto its proper place: For altho' 'it be urged by some against this part of the Doctrine of Justification in a 'peculiar manner, yet is it managed by others, against the whole of it. And 'although we should grant, that the *Obedience of Christ unto the Law*, is not 'imputed unto us unto our Justification, yet shall we not be freed from distur-'bance by this false accusation; unless we will renounce the whole of the *sa-'tisfaction and merit of Christ also*: And we intend not to purchase our peace 'with the whole World at so dear a rate. Wherefore I shall, in its proper 'place, give this part of the Charge its due consideration, as it reflects on the 'whole Doctrine of Justification, and all the causes thereof, which we believe 'and profess. As for the clearing of these three Heads, I shall refer the *Rea-'der* to the place it self.

Having thus stated the *Dr's* Judgment in this Fundamental *Article* of our Faith; we may the more clearly see into the impudent Treachery of our *Author*, in what he quotes of him: And, herein, I positively, though I hope in a Christian way, give him the Challenge, together with the *Assistances* of all his present, as well as future *Subscribers*; to shew me, that there is the least dissent, as to matter and substance (whatever difference, as to manner of speaking, may be) betwixt Dr. *O. Elders of the Savoy*, *Assemblies*, and Dr. *Crisp*, as to the Doctrine of Justification; nay, that they do, not all of them, conjointly Argue and Attest for that very same fundamental truth, for the everting and undermining of which it is, that our *Author* cites them one against the other. I say it again, and that *in the Name of the Lord of Hosts, the God of the Armies of Israel* whom this Creature *hath defied*, that I challenge him and them to the same.

Now, that it is not a bare or forced charge against our *Author* (*viz.* that he is guilty herein of an impudent Treachery in his Quotation of the *Dr*, in this, as well as others of his Chapters.) See him, p 42, 43 where you will find him, either distending a Sentence beyond its proper and circumscribed limits; or distorting it from its peculiar and relative dependance upon what either precedes or follows, and thereby wholly unbowelling the same, of that genuine matter, form and energy for which it is designed by its Author. As in reference to the Chapter in hand, and therein a change of persons, as you heard of before; He quotes the *Dr.* — To say, *That we are as righteous as Christ*,

Dr. *Owen's Treat. of Justif.* p. 509, 510.

'is to make a comparison between the Personal Righteousness 'of Christ, and our Personal Righteousness, if the comparison 'be of things of the same kind. (Mark this Reader) 'But 'this is foolish and impious. For notwithstanding all our *per-'sonal Righteousness*, we are *sinful*, *he knew no sin*. And if the comparison be be-'tween Christ's Personal inherent Righteousness, and Righteousness in us,

'*inhesion*

'*inhæsion* and *imputation*, being things of divers kinds, thus its ſond, and of no 'conſequence. Chriſt was actively Righteous, we are paſſively ſo. Here our *Author*, like a *Bog-trotter*, leaves us in the *Quagmire* of an, &c. For, ſays the Dr. 'When our ſin was imputed unto him, he did not thereby become a *ſinner*, 'as we are, *actively* and *inherently* a ſinner, but *paſſively* only, and in God's *eſti-* 'mation. As he *was made ſin*, yet *knew no ſin*; ſo we are *made Righteous*, yet are '*ſinful* in our ſelves. Our *Author* having ſlily duck't his head, for the better ſecuring of his *Arminian* Brains, under his Minatory Wave, by a regardleſs Manu-miſſion of it; gives us, as he thinks, a very ſerviceable Quotation, in his next Emergency for the intereſt of his cauſe.— 'The Righteouſneſs of 'Chriſt, as it was his *perſonally*, was the Righteouſneſs of the Son of God; in 'which reſpect, it had in its ſelf, an *infinite perfection* and value: But it *is im-* '*puted unto us*, only with reſpect unto our perſonal want, not as it was *ſatis-* '*factory* for all; (This Quotation is meerly to divert from the matter in hand;) 'but, as our Souls ſtand in need of it. (But, Wherefore is this ſpoken, and 'to whom? See what lineally follows, and that in one breath) 'and are 'made partakers of it. There is therefore no ground for any ſuch compa-'riſon. —As unto what is added by *Bellarmine* (whom our *Author* can quietly let paſs and undiſturbed, as knowing whoſe Livery he wears, and what manner of Communication the Man is of, ſo he can but ſufficiently Avenge himſelf on *Dr. Criſp*, I mean his Doctrine) 'that we may hereon be ſaid to *be* '*Redeemers and Saviours* of the World, the abſurdity of the aſſertion falls upon 'himſelf (juſt as it does upon our *Author*) 'we are not concerned in it. For 'he affirms directly, *Lib.* 1. *de purgator. cap.* 14. That a *Man may be rightly* '*called his own Redeemer and Saviour*, which he endeavours to prove from *Dan.* 4. 'And ſome of his Church affirms, That the Saints may be called, *The Redeem-*'*ers of others*, though improperly. But we are not concerned in theſe things, *ſeeing* (Now our *Author* appears upon the Stage again) from the Imputation of the Righteouſneſs of Chriſt; 'it follows only, that thoſe unto whom it 'is imputed, are *Redeemed and Saved* not at all; they are *Redeemers and Saviours*. (But paſſes by what follows) 'It belongs alſo unto the Vindication of this 'Teſtimony, ſo ſhew the vanity of his *Seventh Argument* in the ſame caſe, be-'cauſe that alſo is made uſe of by ſome among our ſelves, and it is this (which 'is the ſame with what our *Author* urges unto the ſame uſe and end, and what 'we have in part once cited before.) *If by the Righteouſneſs of Chriſt imputed un-*'*to us, we may be truly ſaid to be righteous, and the Sons of God, then may Chriſt, by* '*the imputation of our unrighteouſneſs, be ſaid to be a ſinner, and the child of the Devil.*

Further, —Imputation is not the *Tranſmiſſion*, or *Tranſfuſion* of the Righ-'teouſneſs of another (*viz* of *Chriſt*) into them that are to be 'juſtified, that they ſhould become perfectly and inherently 'Righteous thereby. For it is impoſſible that the Righteouſ-'neſs of one ſhould be *tranſfuſed* into another, to become his '*ſubjectively* and *inherently*. (Omitting what inherently introduces this; as) '— 1. Negatively; 1. It is not a *judging* or eſteeming of them to be Righte-'ous, who truly and really are not ſo. (This is a nicking blow.) 'Such a

This is quoted by D. W. out of Dr. Owen, p. 242.

'judgment is not reducible unto any of the grounds of the Imputation before-
'mentioned. It hath the nature of that which is *ex Injuria*, or a
'false charge, only it differs materially from it. For that re-
'spects *evil*, this that which is *good*. And therefore the clamour
'of the Papists and others, are meer effects of Ignorance and
'Malice, wherein they cry out *ad ravim*, that we affirm God to *esteem them to be*
'*righteous*, who are *wicked*, sinful and polluted: But this falls heavily on
'them who maintain, That we are Justified before God by our own Inherent
'Righteousness; For then a Man is Judged Righteous, who indeed is not so.
'For he who is not perfectly Righteous, cannot be Righteous, in the sight of
'God, unto Justification. (It's no wonder *our Author* let these Throat-cut-
ting Arguments unobserved fly over his head.) 2. 'It is not a *naked Pronun-*
'*ciation*, or Declaration of any one to be righteous, without a just and suffici-
'ent foundation for the Judgment of God declared therein. God declares no
'Man to be righteous, but he who is so; the whole Question being, How he
'comes so to be? (Now, betwixt this of a Negative, and what the *Dr* declares
as a Positive Imputation, does our *Author's* Citation lie.) 'Wherefore, 2. Po-
'sitively; This Imputation is an *Act of God*, ex merâ Gratiâ, *of his meer Love*
'*and Grace, whereby, on the Consideration of the Mediation of Christ, he makes an ef-*
'*fectuall grant and donation, of a true, real, perfect Righteousness, even that of Christ*
'*himself, unto all that do believe, and accounting it as theirs, on his own gracious Act,*
'*both absolves them from sin, and granteth them Right and Title unto eternal Life.* He
further tells us, that the *Dr.* adds —'That the Righteousness of Christ is im-
'puted unto us, as unto its effects, hath this sound sense, namely,
'that the effects of it are made ours, by reason of that Imputa-
'tion. It is so imputed, so reckoned unto us of God, as that he
'really communicates all the effects of it unto us. 'But neither
'tells us what intervenes with, and especially what falls in upon the very back
'of the same; which is (though recited by us before.) 'But to say, The
'Righteousness of Christ is *not imputed* unto us, only its effects are so, is really
'to overthrow all Imputation. He bids us also see, *p.* 310, 311. unto which
'I also refer the Reader, as to the Merits of the cause in hand. —And there-
'upon concludes, What can be spoken more oppositely to *Dr. Crisp*? Where-
'as he should have said, —What could be managed with more deceitfulness
'and treachery against him, than I *D. W.* have done? — *Sed male dum recitas,*
'*incipit esse tuus.*

Dr. Owens Treat. of Justif. p. 242,243

Dr. Owen's Treat. of Justif. p. 243.

I shall put an end to this Testimony of *Dr. Owen's* with what he represents to Mr. *Baxter*, upon his charging him with *Antinomianism*, as our *Author* does *Dr. Crisp*, and that as a Transcript of his Judgment in Two *Socinian* Points, which I take to be (and am satisfied every Judicious Reader will find it so) that which is the full scope and designed end of our *Author* in this his Treatise: That,

1. 'Justifying Faith, or that Faith whereby we are justified, is our receiv-
'ing of Christ as our Lord and Saviour, trusting in him, and
'yielding obedience to him.

Dr. Owen against Biddle, in his Post-script against Mr. Baxter, p. 11.

2. 'Faith

2. 'Faith in Justifying is not to be considered as an hand, 'whereby we lay hold on the Righteousness of another, or as 'an Instrument, as though Righteousness were provided for 'us, and tendred unto us, which would overthrow all necessity of being Righ- 'teous in our selves. *Ibid. p.* 12.

3. 'Nor yet doth Faith, Repentance, or Obedience, procure 'our Justification, or is the efficient, or meritorious cause there- 'of. *Ibid. pag.* 12.

4. 'But the true use of our Faith (and Repentance) as to 'our Justification before God, is, that they are the *causa sine qua* 'non, or the condition whereby, according to the appointment of 'God, we come to be justified; and so is imputed to us. *Ibid. pag.* 13.

5. 'That our Justification is our Absolution from the guilt of sin, and free- 'dom from obnoxiousness unto Punishment for it, and no- 'thing else. Our Regeneration is the Condition of our Ab- 'solution, and in them both, in several respects, is our Righte- 'ousness. *Ibid. pag.* 14.

6. 'That the way whereby we come to obtain this Absolution, is this; *Je-* 'sus Christ the only Son of God, being sent by him to reveal his 'Love and Grace unto lost sinful Mankind, in that work yield- 'ing obedience unto God, even unto death, was, for a reward of 'that obedience, exalted, and had Divine Authority over them for whom he 'died, committed to him, to pardon and save them, which accordingly he 'doth, upon the performance of the Condition of Faith and Obedience by 'him prescribed to them, at once effecting an universal conditional application 'to them: actually justifying every individual upon the performance of the 'condition. *Ibid. p.* 15, 16.

7. 'That as to good works, and their place in this business, *Paul* speaks of 'the perfect Works of the Law, and legal manner of justify- 'ing, which leave no place for Grace or pardon: *James*, of Gos- 'pel-works of new Obedience, which leave place for both. *Ibid. p.* 16.

8. 'That the denial of our Faith and Obedience to be the condition of 'our justification, or the asserting that we are justified by the 'obedience of Christ imputed to us is the ready way to overthrow 'all obedience, and drive all Holiness and Righteousness out of 'the World. *Ibid. p.* 17.

9. 'That as the beginning, so the continuance of our Justification, depends 'on the condition of our Faith, Repentance, and obedience, 'which are not fruits consequent of it; but conditions antecedent 'to it. *Socin. Thes. de justificat. p.* 18. *Fragmenta de justificat. p.* 113. *Ibid. p.* 17.
'and therefore in the first place we are to be sollicitous about what is within 'us, about our Sanctification, before our Absolution or Justification.

10. 'That as to the death of Christ, our sins were the impulsive cause of 'it, and it was undergone for the forgiveness of sins, and occa- 'sioned by them only, and is, in some sense, the condition of our 'forgiveness. *Ibid. pag.* 18.

2. 'That

Ibid. pag. 18.

2. 'That Absolution and Pardon of sin, are by no means the 'immediate effects of the Death of Christ.

* H. Burton's *Christian Bulwark.*

Here, Reader, is the Testimony of an old deceased, and long since Glorified *Puritan* *, that I would subjoyn; as hoping, that, though it may seem somewhat prolix, yet, that the matter thereof may make way for it's kind and welcome reception, with all those who truly know what sin and grace is, and how Christ and a Sinner become Correlates, according to the secret of an Eternal Covenant. 'Christ standing 'before *Pilate* to be judged, as he took the purity of our Nature in his Conception, so now he put on the Impurity of our guilty Persons in his condemnation. Behold here a great Mystery! the Son of God, not only in our innocent Nature by Assumption, but in our Guilty Person by Imputation, stands 'before *Pilate* the Judge to be Sentenced by him. Why? What if Christ had 'been killed by any of the sundry Attempts of the Malicious Jews, made upon his Person; as by casting him head-long down the steep Rock, as once 'they made sure account of him, *Luk.* 4. 29. When they had him in the 'midst of them, yea and had laid hands on him, leading him to the brow of 'the Hill? No, it was not possible, in regard of the purpose of God's Wisdom and Justice, destinating his Son to such a Death as he must die, as *Luk.* 24. 26. That Christ could be so put to death by all the power and malice 'of Hell it self. For God's Wisdom so disposed, that the death of his Son 'should be such, as might be most effectual to satisfie and appease his Fathers 'Wrath, and give a Believer sure confidence in the day of Judgment, as S. *John* 'speaks, 1 *John* 2. 28. Otherwise, if it had been so, that Christ had been killed in any such *Tumultuous* manner, or in *Hugger-mugger*, and not by a legal 'and judicial proceeding against him, How had his death secured us from 'the terror of God's Tribunal? Christ must die; but he must be first sentenced, and judged to die by a lawful Judge: And such was *Pilate*; For however *Pilate* was a Man, and so subject to be led away with Passion and Affection, which, as a Bribe, doth blind the eyes even of the wise, and perverteth the ways of Judgment; yet a lawful Judge he was, deputed and appointed for that Province by *Cæsar*; yea, by a greater than *Cæsar*, even by God himself, who is the Judge of all the World. Therefore *Jehoshaphat*, in his Charge to the Judges, whom he sent, said, 2 *Chron.* 19. 6. *Take heed what you do, for ye Judge not for Man; but for the Lord, who is with you in the Judgment.* And such is the judgment and sentence, which proceedeth from the 'mouth of an earthly Judge, as that it is to be taken and received as the Judgment and Sentence of God himself: As the *Wise man* speaks from the mouth 'of the Holy Ghost——*Many seek the Ruler's favour; but every Man's judgment* 'cometh from the *Lord*, Prov. 29. 26. Every Man's judgment? Yes, every Man's 'judgment; nay more, (which is also there implyed) Every judgment whatsoever it be, whether true or false, right or wrong, it proceedeth (Shall I 'say from the Lord? Yes,) from the Lord. *Every Man's Judgment cometh* 'from the *Lord.* And yet many Men complain, that their cause is unjustly 'censur'd, and sentenc'd by the Judge: But God is just: And shall not he, 'the

'the Judge of all the World, do right? Doubtleſs he is moſt Juſt, and even
'that Judgment, which ſeemeth to us moſt unjuſt, coming from an earthly
'Judge; Yet the ſame Judgement coming from God is moſt Juſt. We will
'uſe no other inſtance, but that Judgment of *Pilate*, paſſed upon the Lord
'Jeſus Chriſt the Innocent Lamb of God ſtands arraigned at the
'bar of *Pilate's* Jugdment ſeat: Many accuſations are brought againſt him, but
'without any proof at all. And the Judge muſt go *ſecundum allegata et probata*,
'according to the allegations and proofs, or elſe, *aquum licet ſtatuerit, haud aquus*
'*fuit*: Though he gives a Juſt ſentence, yet himſelf is unjuſt. Well, the Jews
'with much vehement of mortal malice, accuſing Chriſt before *Pilate*, but all
'without proof. *Mat.* 27. 18. *v.* 24. *Pilate knowing that of envy the Jews had de-*
'*livered him to be condemned*, acquits Chriſt as an *Iunocent perſon*, and that ſolemn-
'ly before them all: But the Jews at length prevailing with their wicked im-
'portunities, *Pilate contra probata*, paſſeth and pronounceth the ſentence of Con-
'demnation upon Chriſt, that he ſhould dye, a moſt wicked and unjuſt ſentence,
'if we conſider the perſon of the Judge, *Pilate*, a man ſwayed by humane
'affections (and eſpecially fear of men, the bane of many a good cauſe) who
'againſt his own conſcience, pronounced Chriſt guilty and worthy of death,
'whom he knew to be no other, but a moſt innocent perſon. But now, take me
'this Judgment as proceeding from the tribunal of God, and we ſhall ſee it to
'be moſt Juſt: For in or with Pilate, God ſits upon the tribunal to Judge his
'own ſon: But God and *Pilate* paſs the ſame ſentence with a moſt different reſ-
'pect upon Chriſt. For Chriſt here ſuſtains a two fold perſon; His own which
'only *Pilate* looked upon, not knowing any other; And ſo *Pilates* ſentence of
'death was moſt unjuſt: But Chriſt bare another perſon upon him, to wit,
'our ſinfull perſon; Which God looking upon, and finding now in our ſtead,
'a guilty perſon by the Imputation of our ſins, being our *Surety*; He paſſeth
'the ſame ſentence of death upon him, that *Pilate* did, and yet God's ſentence
'is moſt Juſt. Yea but God the Judge muſt go alſo, *ſecundum allegata et probata*,
'according to due allegations and true proofs: Yea they were moſt falſe:
'True; But conſider now as he ſtood in our perſon, ſo all the allegations and
'accuſations brought againſt him were moſt true. *Mat.* 27. 13, 14. *Mat.* 15. 3
'4, 5. In which reſpect Chriſt at the hearing of them was ſilent; As he that
'wanted his wedding garment, was ſpeechleſs, becauſe Chriſt knew that he
'ſtood there in our perſon; Againſt whom, what accuſation of ſin can be pro-
'duced, but may eaſily be proved? Chriſt was accuſed of two main impieties;
'Againſt God, and againſt the King and the people; As a perverter, and a
'traitour, *Luk.* 22. 70, 71. *Ch.* 23. 2. *Jo.* 19. 12. All this was true; For ſuſtain-
'ing our Perſon, ſtanding as *our Surety*, and undertaking to diſcharge all our
'debts, what debt was ſo great, what ſin ſo grievous, that he now ſtood not
'charged withall, and was not culpable of? This made him to be *numbred*
'*among Tranſgreſſors*, not common offenders, but *tranſgreſſors*, among Criminals,
'yea Capital malefactors: And for this very reaſon even *Barabbas* a ſeditious
'murderer is preferred before him; if Chriſt had not thus ſtood in our ſtead,
'been Judged and condemned in our perſons, he had never ſaved the theif up-

'on the cross, and therefore as *St. Ambrose* saith, *nemo est, qui possit excludi, quando receptus est latro. Ambros. In Psal. com.* There is none that can be shut out, when 'the theif is let in; And standing in our stead, if he had not been formally and 'legally Judged, and so condemn'd, we should never have been able to have 'stood before God's Judgment seat. But now Christ being cast and condemn'd by 'a lawfull Judge, ordained and appointed of God; So that this Judgment was 'not man's Judgement, but God's: That gives a *supersedeas*, and a *quietus est*, to 'all true believers, and penitent sinners; that they shall most assuredly stand in-'nocent and righteous before God's Judgment seat, seeing their sins are already 'absolutely Judged and condemned; For as Christ was legally condemned in 'our person; So shall we be before God's tribunal acquitted and absolved, as 'Just and righteous in his person, *Rom.* 8. 33, 34. for, *who shall now lay any thing 'to the charge of God's elect; It is God that Justifyeth: Who shall condemn? It is 'Christ that dyed.* O singular unspeakable comfort to all true believers! The 'debt is discharged, and we are free; Christ is Judged, and we acquitted; He 'is condemned, and we are absolved; His chastisement is our peace; His 'stripes our healing; *So that now being Justifyed by his blood, we shall be saved from 'wrath through him. Now we may with comfort and confidence, Rom* 5. 9. 1. *Thess* 1. '10. *Wait for the Son of God from heaven, whom God raised from the dead, even Jesus, 'which hath delivered us from the wrath to come*; As saith the Apostle; And all this, 'for that was Christ in his own person innocent, but in ours guilty, was Judged 'and condemned, even by God's own Judgment; Though by the mouth of a 'mortal man; Yea an unjust, though a lawful Judge. It is not therefore for 'nothing, that in our Creed we say, he suffered under *Pontius Pilate*: O happy 'suffering under *Pontius Pilate*! But why under *Pontius Pilate*! How comes '*Pontius Pilate* in our *Christian Creed*? Surely not for any honour due to his name, 'or to his person; But in memory of his office and calling, as he was a Judge, 'who passed sentence on the *Lord Jesus Christ*. This very *Article*, where *Pontius 'Pilate* is mentioned, is a strong Argument to perswade me, that those who 'compiled this *Creed*, called *the Apostles Creed*, did it by the special instinct of 'the *holy Ghost*; And in this very Article doth this *Creed* excel all other *Creeds*, 'sith it, of all the rest, expresseth the manner of Christ's condemnation, which 'being done by *Pontius Pilate* the Judge, is the very life and Soul of our Justifi-'cation. I have dwelt the longer upon this point, as being a mystery of rare 'and singular use to the Church of God. I confess I have looked into sundry Ca-'techists and Expositours upon the *Creed*, but I have not had the hap to meet 'with any to lead me thus to consider of this point of Christ's suffering under '*Pontius Pilate*, as a lawful Judge. Which seemeth to my poor Judgment to be 'as a secure road and safe harbour, for all heavenly *Merchants* to *Anchor* in; 'although it be easy at the first sight to take it rather as an hystory, than as a 'mystery.

Thus thou hast, *Reader*, laid before thee the clear testimonies of several of the faithfull spies of our Israel, the genuine Grapes of the Land of promise, as a fruit of their faith, Experience and labour of Soul; In the room whereof

whereof, *our Author* would present us with the fair *Apples* of *Sodom*, lovely to the reasonings of a carnal foolish heart; but by them they are thorowly weigh'd and handled, thou wilt find them mouldring to dust, and *lighter than vanity it self*, Isa. 44. 20. *He feedeth on ashes; a deceived heart hath turned himself aside, that he cannot deliver his Soul, nor say, Is there not a Lie in my right hand.* So much for this.

Now, as to the Elders at the *Savoy*, and the *Assembly of Divines*, who are as candidly dealt with by *our Author*, as Dr. *Owen* hath been, I shall contract my self (having, in what goes before, exceeded my designed bounds) to two or three of their testimonies, as on which the very Hinge of the Controversie does hang, and summarily comprehend, in the main, what Dr. *Crisp* maintains, and what our *Author* would covertly subvert them in, and by what he cites of them.

Elders, ch. 3. a 5. 'Those of Mankind that are predestinated unto life; God, 'before the foundation of the World was laid, according to his eternal and 'immutable purpose, and the secret counsel and good pleasure of his will, hath 'chosen *in Christ* unto everlasting glory, out of his meer Free-grace and love, 'without any fore-sight of faith or good works, or perseverance in either of 'them, or any other thing in the creature, as conditions or causes moving 'him thereunto, and all to the Praise of his glorious Grace.

Chap. 11. *a.* 1. 'Those whom God *effectually* calleth, he also freely *justifi-* 'eth, not by *infusing righteousness* into them, but by pardoning their sins, and by 'accounting and accepting their persons as *Righteous*; not for any thing *wrought* in 'them, or done by them, but for Christ's sake alone; nor by *imputing* faith *it* 'self the act of believing, or any other Evangelical obedience to them, as their 'righteousness, but by *imputing* Christ's active obedience unto the whole Law, 'and passive obedience in his death for their whole and sole *Righteousness*, they 'receiving and resting on him and his *Righteousness* by Faith; which Faith 'they have not of themselves, it is the *Gift* of God.

A. 3. 'Christ by his obedience and death did *fully* discharge the Debt of all 'those that are *justified*, and did, by the sacrifice of himself, in the blood of his 'Cross, *undergoing* in their stead, the penalty *due unto* them, *make a proper, real and* 'full *Satisfaction to God's Justice in their behalf*: yet inasmuch as he was *given* by 'the Father for them, and his obedience and satisfaction accepted in their stead, 'and both freely, not for any thing in them, their *Justification* is only of Free-'grace, that both the *Exact Justice* and *Rich Grace* of God might be glorified in 'the *Justification* of sinners.

Chap. 8. *a.* 4. 'This Office the Lord *Jesus Christ* did most willingly *under-* 'take, which that he might discharge, he was made *under* the Law, and did per-'fectly *fulfil it*, and *underwent* the *punishment due to us*, which we should have 'born and *suffered*, being made *sin*, and a *curse for us*, *enduring most grievous tor-*'ments *immediately from God in his Soul*, and most *painful sufferings* in his body, 'was *Crucified*, and *Died*, was *Buried*, and remained *under* the power of Death, 'yet saw *no corruption*; on the third day he rose from the Dead with the same 'Body, in which he *suffered*, with which also he ascended into Heaven, and 'there sitteth at the Right-hand of the Father, making Intercession, and shall

A. 5. 'The Lord *Jesus*, by his perfect Obedience and Sacrifice of himself, 'which he, *through* the eternal Spirit, once offered *up* unto God, hath *fully* satis-'fied the *Justice* of God, and *purchased* not only Reconciliation, but an Everlast-'ing Inheritance in the Kingdom of Heaven, for all those whom the Father 'hath given *unto him.*

Assembly, p. 41. *a.* 4. 'This Office the Lord *Jesus* did most willingly *under-*'*take*, which, that he might discharge, he was made *under* the Law, and did 'perfectly *fulfil it*, *endured most grievous torments immediately in his Soul*, and most 'painful *sufferings* in his Body, was *Crucified* and *Died*, was *Buried*, and remained 'under the *power of Death*; yet saw no *Corruption*; on the *Third Day* he arose from 'the Dead, with the same Body in which he *Suffered*, with which also he As-'cended into Heaven, and there *sitteth* at the *Right hand* of his *Father*, making 'Intercession, and shall return to *Judge* Men and Angels at the end of the World.

P. 43. *a.* 5. 'The Lord *Jesus*, by his perfect Obedience, and Sacrifice of 'himself, which he, through the Eternal Spirit, once offered *up unto God*, hath '*fully satisfied* the *Justice* of his Father, and *purchased* not only Reconciliation, 'but an everlasting Inheritance in the Kingdom of Heaven, for all *those* whom 'the Father hath *given unto him.*

P. 53. *a.* 1. 'Those whom God *effectually Calleth*, he also *freely Justifieth*, not 'by *infusing righteousness* into them, but by *pardoning* their sins, and by account-'ing and accepting their Persons as *righteous*; not for any thing *wrought* in 'them, or *done* by them, but for *Christ's sake alone*; nor by *imputing Faith* it self 'the act of believing, or any other Evangelical Obedience to them, as *their* '*Righteousness*; but by *imputing* the Obedience and Satisfaction of Christ *unto* '*them*, they receiving and resting on him and his *Righteousness* by Faith; which 'Faith they have, not of themselves, it is the *Gift of God.*

P. 5. *a.* 3. 'Christ, by his Obedience and Death, did *fully discharge* the *debt* 'of all those that are *thus Justified*, and did make a *proper*, *real*, and *full Satis-*'*faction* to his Father's Justice in their behalf; yet inasmuch as he was given 'by the Father for them; and his obedience and satisfaction accepted in their 'stead, and both freely, not for any thing in them; their *Justification* is only 'of *Free-grace*, that both the *exact Justice*, and *rich Grace of God*, might be glori-'fied in the *Justification of sinners.*

Now, had *our Author* written a Piece clearly and distinctly expressive of his own Judgment in Divinity, though as large and as rotten as *Methodus Theologiæ* is, he would probably have left more room for pity and compassion in the hearts of his Readers towards him, than I fear he hath done in this his Under-taking; for though a person may be our enemy in never so fundamental a Truth, yet honesty and plainness therein is that, which sets the bowels on work towards, after, and for such a one, *Rom.* 10. 2, 3, 4. *comp. ch.* 9 1, 2, 3. *Act.* 12. *from v.* 16. *to v* 33. *ch.* 14. *from v* 11 *to v.* 18. *comp. with ch.* 13. *from v.* 6. *to v.* 11. *ch.* 8. 21. *comy. ch.* 10. 4, 5. *together with ch.* 11. 13, 14. But for any one, under a pretence of some uncouth expressions, which indeed are not so in their relative consideration, to set *Authors* by the ears, in either mis-rendring, or mis-applying of them, to subvert that on the one hand, and bring in that

on the other, for which they are joyntly urged to uphold and oppose, is not only absolutely unjustifiable, but *highly, highly* intolerable.

As to the fourth and last General Head, viz.

IV. THe Fourth and last general head, is, *Our Author's* Explication of those Texts which mainly respect the matter in hand. And herein, though I shall more peculiarly confine my self to that of —PHIL. 3.9. And that by reciting out of a Piece, called * *Antisozzo*, what is said there in defence of the same; which place indeed hath often proved the *Criterion* of Persons and Things; yet I shall note by the way one or two more Texts at most, and if our *Author* take it not ill, subjoin Dr. *Owen's* Sentiment of them, (of whom he seems to have a Reverential Fondness) unto his own Judgment of the same, and so leave the *Reader* to Dijudicate.

* *A Treatise of one, who hath of late been a Subscriber to Mr.* D.W's. *Treat.*

The first Text is, that of *Heb* 8. 10, 12. *For this is the Covenant that I will make with the house of Israel after those dayes, saith the Lord; I will put my Laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a People.* Vers. 12. *For I will be merciful to their unrighteousnesses, and their sins and their iniquities will I remember no more.* Which I take to be pretty well and full explained, Psal. 103. 3. Psal. 130. 3, 4. *Who forgiveth all thine iniquities; who healeth all thy diseases. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee that thou mayest be feared.* But it seems *our Author* is otherwise minded, as we shall find: In that his Explication of the place, does necessarily infer a [*wherefore*] in stead of a [*for*] v. 12. Wherein his Grammar, as well as Logick, are gone a Wool-gathering together after his Divinity: for this he tells us, *p.* 56, 57. I shall wholly Transcribe him, as to his matter, least he suggest that I wrong him—'1. Whom 'is this Covenant made with? It's with the House of *Judah* and *Israel*; not 'the Men in present being, but Men to be hereafter. It's *after those dayes I will* '*make it*; so that it was after the *Mosaick* Covenant was to expire, *v.* 32. And 'it could not be the only Covenant of *Grace*, for that had its *being* from the Fall, '(or rather its discovery, for its being is from Eternity) 'and the sincere *Is-* '*raelites* did not lose the advantages of it by the *Mosaick* Dispensation, as the A- 'postle argues, *Gal.* 3 17. The point before us, is to know, who this *Israel* and '*Judah* be. 1. If it terminate on the natural *Jews*, it's the strongest Text for 'the conversion of the People, and describes the extent of it, *viz.* to all; and 'the manner of it, *viz.* by an immediate influence for the most part; and for- 'giving their iniquities, refers to their sin, in Crucifying Christ, for which 'that blindness came upon them, that is here removed: If you take it in this 'sense, yet here is a Law written in the heart, which includes faith, in order to 'God's being their God, and the remission of their sins.—— 2. If true Belie- 'vers, or they are inwardly *Israelites* are meant, as *Rom.* 2.29. Then 'tis plain that

'there is faith in all such, who are parties, with whom God makes this Co-
'venant; They are the children of *Abraham* by faith. *Gal.* 3. 7. And no unbelievers
'are *Israel*. In this Notion: If you take it thus, the text imports, preseverance, great
'sanctification, and high improvements in holiness and knowledge, great near-
'ness to and amity with God, &c. As the benefits secured and reserved for the
'new Testament-times, and all these to Multitudes—2. It cannot be inferred
'from this scheme of the New—Covenant, that (as *the* Dr. would have it)
'God doth not require any duty as the Condition of the benefits which he pro-
'miseth to give, For here's God's Law written in the heart before our rela-
'tion to him as his people, or the pardon of sins; And *though this text include*
'*the effects and materials of the Covenant, yet it doth not describe the whole form of the*
'*Covenant, for in other places God requires the new heart as a Condition of life. Ezek.* 18.
'31. *Jer.* 7. 28. One would think, that, that in the Hebrew, and whence it is
'quoted doth rather include the nature as well as form of the Covenant of grace,
'than the two forecited texts?

Now, whether *the Dr.* is more his Colleague in the office of an Interpreter, than in his testimony, wherein he would force him to witness for him against *Dr. Crisp*, what follows will discover.

Dr. Owen on the place.

'This is the great fundamental promise and grace of the new Covenant,
'for though it be last expressed, yet in order of nature it precedeth
'the other mercies and priviledges mentioned, and is the foun-
'dation of the Collation or Communication of them unto us.
'This is the Causal ὅτι, whereby the Apostle rendereth כי in the Prophet, doth
'demonstrate. *What I have spoken*, saith the Lord, *shall be accomplished, for I will*
'*be merciful*, &c. Without which there could be no participation of the other
'things mentioned; Wherefore not only an addition of new grace and mer-
'cy is expressed in these words, but a reason also is rendred why or on what
'grounds he would bestow on them those other mercies. The house of *Israel*
'and *Judah*, with whom this covenant was made in the first place, and who
'are spoken of as representatives of all others who are taken into it, and who
'thereon become the *Israel* of God, were such as had broken and disanulled
'God's former Covenant by disobedience; *Which my covenant they brake.* Nor is
'there mention of any other qualification, whereby they should be prepared for
'or disposed unto an entrance into this new Covenant. Wherefore the first thing
'in order of nature, that is to be done unto this end; is the free pardon of sin:
'Without a supposition hereof, no other mercy can they be made partakers of.
'For whilst they continue under the guilt of sin, they are also under the curse;
'Wherefore a reason here is rendred, and that the only reason, why God will
'give unto them the other blessings mentioned, *for I will be merciful*, &c.

'Free and sovereign, undeserved grace, in the pardon of sin is the Original
'spring and foundation of all covenant mercies and blessings. Hereby and here-
'by alone is the glory of God and the safety of the Church provided for. And
'those who like not God's Covenant on these terms, as none by nature, will e-
'ternally fall short of the grace of it. Hereby all glorying and all boasting in
'our selves is excluded, which was that which God aimed at in the contrivance

'and

'and establishment of this Covenant. *Rom.* 3. 27. 1 *Cor.* 1. 29, 30, 31. For this 'could not be, if the fundamental grace of it did depend on any condition or 'qualification in our selves, if we let go the free pardon of sin, without respect 'unto any thing in those that receive it, we renounce the Gospel; Pardon of 'sin is not merited by antecedent dutyes, but is the strongest obligation unto 'future dutyes. He that will not receive pardon, unless he can one way or other 'deserve it, or make himself meet for it, or pretends to have received it, and 'finds not himself obliged unto universal obedience by it, neither is, nor shall be 'partaker of it?

Now let *the Reader* Judge, and that as to two things, 1. Who speaks most the Language of *Dr. Crisp* as to the substance and matter thereof, *Dr. O.* Or our pretty pert *Author*? 2. Whether (as we hinted before) of those texts cited by *our Author*, that of *Heb.* 8. 10. 12. Or these of *Exek.* 18. 31. *And Jer.* 7. 23. Have more in them, as descriptive of the Covenant of grace, as to its form. *Let him that runs* read, though he assign it to the latter; And what that means we know full well enough. I would desire the Reader diligently to compare them.

The other Text which *our Author* manages to make way for his corrupt explication, of, *Phil.* 3. 8, 9 *is*, *Isa.* 64, 6. *p.* 172. 173. 'Ob. Doth not *Israel.* say, 'all our Righteousnesses are as filthy rags? Ans. But that is spoken of persons, 'and not of real holiness. It's the same, as *Micha.* 7. 4 *The best of them is a bryar.* 'And *Isa.* 16. *From the crown of the head to the sole of the foot we are putrifying sores.* 'Corruption had invaded the very priests and the generality of the best profes- 'sors, who seemed the most righteous. And that the sense of the place refers to 'persons, see the verse before. *Thou meetest him that rejoyceth and worketh righteousness &c. Behold thou art wrath, for we have sinned*; *q. d.* Were we workers of righte- 'ousness, thou wouldest meet us, and we should rejoyce; But because we are 'not so, but have sinned, thou art wroth. See v. 7. *There is none that calleth 'on thy name, that stirreth up himself to take hold on thee, q. d.* We are all remiss, 'the best of us are prayerless, see the 6th v. it self, *we are all as unclean things*; '*Our righteousnesses are as filthy rags*; *We all fade as a leaf. q. d.* There's a general 'Apostacy and degeneracy among us. But allow that it were spoken of righte- 'ousness as a quality; Will it follow that because the dead shadow of righte- 'ousness, in so backsliding and defiled a people, was rags, that therefore the 'lively actings, of grace, through the influence of the *Spirit*, must be 'menstrous cloaths or rags. *Dr. Owen* speaking on *Isa.* 64. 6. It is 'true the Prophet doth in this place make a deep confession of the 'sins of the people; But yet withall he Joyns *himself* with them, 'and asserts the especial interest of those concernig whom he 'speaks by *Adoption*; That God was their Father, and they his people. *ch.* 63. 16. *ch.* 648, 9 And the righteousness of all that are the children of God are of 'the same kind; However they may differ in degrees and some of them may 'be more righteous than others: But it is all of it described to be such, as that 'we cannot, I think Justly, expect Justification in the sight of God, upon the 'account of it. *Again upon the same text*—'It hath been often and well observed, 'that if a man, the best of men, were left to choose the best of his works that

Dr. Owen of Justif. l. 324.

Dr. *Owen's Treat.* of *Justif.* p. 334.

'ever he performed, and thereon to enter into Judgment 'with God, if only under this notion, that he hath answer-'ed and fulfilled the Condition required of him, as unto 'his acceptation with God, it would be his wiſeſt courſe (at 'leaſt it would be ſo in the Judgment of *Bellarmine*) to renounce it, and be-'take himſelf unto Grace and Mercy alone.

Dr. *Owen's Treat.* of *Juſtif.* p. 334.

Yet further. But enough hath been ſpoken to manifeſt, that 'although this *Righteouſneſs of Believers* be, on other accounts, 'like the *fruits of the Vine*, that glads the heart of God and Man, 'yet as unto our *Juſtification before God*, it is like the *Wood of the* '*Vine*, a Pin is not to be taken from it to hang any weight of this cauſe upon.

I ſhall add to this Mr. *Caryl* upon *Job*, *ch.* 27. *p.* 324. —'As to the buſineſs of 'Juſtification, *our righteouſneſs is droſs and dung, yea, all our Righteouſneſſes are as* '*filthy rags*, (Iſa. 64. 6.) Not only are thoſe righteous acts filthy which are 'done (as the *Phariſees* did theirs) for ſelf-ends, or in hypocriſie; but there 'is a filthineſs (as they are done by us in thoſe righteous acts which are done 'to a right end, or in ſincerity; and therefore the moſt righteous Perſon muſt 'not *hold* his righteouſneſs, he muſt *let it go* *Though I were righteous*, (ſaith *Job*, 'ch. 9. 15.) *yet would I not anſwer* (in a legal way, for Juſtification in my ſelf;) 'but *I would make ſupplication to my Judge*; that is, I would humble my ſelf, and 'beg his pardon. And again (v. 21.) *Though I were perfect, yet would I not know* '*my own Soul*. But when it cometh to a caſe or controverſie between him and 'his Friends, then he held faſt his Righteouſneſs, the Righteouſneſs of his San-'ctification and Converſation.

This leads us to a conſideration of that Text, *Phil.* 3. 8, 9. as managed by *Antiſozzo* and *our Author*, diſtinctly; but I ſhall ſet down the former's own preliminary obſervations, as to the matter in hand, *p.* 546. —'But now let the '*Reader* take ſomething warm next his heart, let him uſe his Phyal of Eſſen-'ces, for *our Author* is juſt now a coming to examine thoſe Texts of Scripture, 'which are abuſed by theſe Men, to ſet up the Perſonal Righteouſneſs of Chriſt, 'as the only *formal* cauſe of our Juſtification. And muſt not thoſe Texts of 'Scripture be miſerably abuſed indeed, that are preſt in for ſuch a Service? 'What is the Perſonal Righteouſneſs the *formal* cauſe of our Juſtification? I 'have heard ſome ſay it was the Meritorious cauſe, ſome the Impulſive cauſe, 'others the Material cauſe, and ſome, that it is No cauſe: But, *our Author* is 'the firſt that ever I heard this expreſſion from. There was once a good Or-'thodox Biſhop (as Orthodoxy paſt in that Age) his Name *Downham*; he hath 'written many a long Page upon this Subject; and he acquaints us with the 'Senſe of Proteſtants, *Lib.* 1. *Cap.* 3. *Sect.* 1. That the matter of our Juſtifica-'tion is Chriſt's Righteouſneſs, and the form is God's imputing it. And this 'may go with moſt of your Syſtematical Divines. But from hence I learn, 'it's the Mode nowa-dayes, for theſe Gentlemen to Confute (that is, to rail at) 'thoſe long-winded *Authors*, they never had the Patience to Read, nor the 'Brains to underſtand; but, let this paſs among *our Author's* Negligences, or 'Ignorances, till I underſtand better where to Marſhal it. In the examining

'the

the Texts which they abuse, he will begin and end with; *Phil.* 3. 8, 9. Not far unlike *our Author*, who begins with it in his *Preface*, and almost closes his *Book* with the same.

PHILIP. III. 8, 9.

V. 8 *Yea doubtless, and I do count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things; and do count them but dung that I may win Christ.*

V. 9. *And be found in him, not having mine own righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by faith.*

Antizozo.

THe main Question here will be, What was that Righteousness which the Apostle renounces, from having any place in his Justification before God? Upon this one hinge hangs all the Controversie betwixt our Author and his Antagonists. They say it was, whatever Inherent Righteousness he had attained, or could attain; whatever Obedience he had performed, or could perform to the Commands of Gods. Ay, (but sayes our Author) What Proof have they for this? He can learn none, but that they take it for granted, that my righteousness signifies inherent righteousness; And really they are to be pittyed if not pardoned, that by his own righteousness, understand his own righteousness; for if inherent righteousness be not his own righteousness, it's plain he could have none at all; for an external conformity of actions to the Law alone, is not righteousness alone, but hypocrisie and unrighteousness. 1. That which he calls his own righteousness τὴν ἐμὴν δικαιοσύνην; he tells you in the next words, is τὴν ἐκ νόμου; that which is from Law, any Law indefinitely. Now a righteousness which is from a Law, is such a one as the Law urges, presses upon, and prescribes to the Conscience: But that, without question, is an internal conformity of Soul to the holiness of the Law: But the Apostle rejects it, therefore he rejects internal and inherent righteousness. 2. The true notion of my righteousness

Mr. D. Williams.

WHen God forgives, he judicially declareth a Man hath true Faith; when he admits into Heaven, he judicially declares a Man sincerely holy and persevering; as upon a view of his guests, he cast out him, that had not the Wedding Garment, viz. True uniting Faith; so he judicially determin'd, that they who were not cast out, but admitted to share in the Marriage feast, viz. made partakers of union with Christ, and the benefits thereof, hath true Faith, and not a meer profession, &c. With respect to what's above declared, the Gospel is called a Law of Faith, and Law of Liberty, &c. and it especially insists on that sincerity of Grace and Holiness, which the rule of the Promise makes necessary in its description of the person, whom it makes partaker of its included benefit, &c. These things will help thy conceptions, still remembring, that the merits of Christ are the cause of this Gospel ordination: his righteousness imputed, is the cause for which we are Justified and saved, when we do answer the Gospel

Antisozzo.

is not to be fetcht from some sorry conjectures, from precarious Hypotheses, which Men (when they are in straights) invent, to avoid present ruine, but from the stable, fixed, constant use thereof in Scripture; but so is this Expression (*my own Righteousness*) and (my own, or your own works) used in Scripture, *viz.* for real sincere conformity of heart and life to a Law. Therefore so ought we to take it here, till we see cogent reason to the contrary. That this is the fixed use of the expression in Scripture, we shall see, *Gen.* 30. 33. *My righteousness shall answer for me in time to come.* Which our Author would Paraphrase thus. *My righteousness*, that is, my Roguery. Job 27. 6. *My righteousness I hold fast; my heart shall not reproach me, as long as I live.* *My righteousness*, that is, (would he say,) my Hypocrisie. Mat. 5. 16. *That Men may see your good works*, that is, in the New Glossary, your Complement. Dan. 9. 18. *We present not our supplications before thee for our righteousnesses, but for thy great mercies.* The Prophet, in the Name of the Church, must be supposed here not to renounce real righteousness, but the Sceleton of Obedience. Now had the Apostle designed only to reject his own hypocrisie, he was not so barren in expressions, but he could have fitted it with a proper Name. 3. The Apostle expresly renounces both, whatever he had attained before or after his Conversion, v. 7. *These things that were gain* (whilst I was a Pharisee) *those I accounted* (ἡγημαι) *loss for Christ.* But is that all? No. *Yea doubtless* (v. 8.) and I do (*nom*) account (ἡγοῦμαι) *all things but loss*, when I was convinced: And I do now account all things, even my own righteousness, loss and dung for Christ. And therefore it is to be noted, that the Apostle rises higher in his earnestness, v. 8 *Yea doubtless*, q. d. Did I say, that I once looked upon all as loss for Christ? I will speak a bolder word than that. *I account all but loss, dung, filth, that I may win Christ, and be found in him, not having my own righteousness.* And that he speaks of that esteem and value he had

Mr. D. VVilliams.

rule. And I exclude not this Righteousness, when I affirm, that the righteouss *of God*, Phil. 3. 9. *principally intends, the Gospel-holiness of a person Justified by Christ's righteousness;* [*Here lies the cheat, that the righteousness of Christ is imputed as a meritorious cause to a Justifying of us in a Gospel-holiness, as a material part of the Justification of our persons before God,*] *both which by faith in Christ, all his Members shall be perfect in. The grace of God is hereby stated as free, as is consistent with his government, and Judicial Rectoral Distribution of rewards and punishment.* Pref.

Further, p. 35. *The Mediatorial righteousness of Christ, is not subjectively in us; I do not speak now of our inherent righteousness, of which he is not only the pattern, but also is the cause and worker*, Phil. 3. 9. *The discourse is only of that righteousness, which belongs to the person of Christ, on the account of his fulfilling the Law of his Mediation, and his Title to the rewards promised to him as Mediator, for fulfilling the Law, which he did to every* iota.

Again, p. 173. Obj. *The Apostle saith, Phil.* 3. 8. For whom I have suffered the loss of all things: and do count them dung that I may win Christ, and be found, &c. 1. *Answ. If this place speaks of Gospel-righteousness, as his own things, which he counted dung, it doth not prove that holiness is dung. All it can infer, is, that in comparision with mining Christ, it was esteemed as*

Antisozzo.

of his present righteousness, is yet further evident from this, that it was in reference to a future day, the day of Judgment, that he might be found in Christ in that day, not sticking to his own righteousness. Two things our Author returns to this.

1. It's a sufficient answer to say, they need not signifie so. I confess, for want of a better, the Answer may pass. A bad shift is better than none; and half a Loaf is better than no bread; but if a Man had no better, it was the sorriest *Answer* in the VVorld. I see when Men are prest with express Scripture, and yet are resolved (cost what will) to adhere to their own conclusions, it's advisable, to cast about, to turn their thoughts into all shapes imaginable, to hunt for the extreamest possibilities; if a word, a phrase, an expression is but capable of another sense, let it be probable, or improbable, true, or false, agreeable to the scope of the place or alien, all is a case; something must be said, that they may not seem to say nothing: and if they can say, it's possible it may be otherwise (as who cannot) though they do not believe themselves, they hug themselves for their ready wit, and applaud themselves for grave respondents. A little matter will blow away their dust: Let them shew where ever my righteousness is otherwise used, and then let them boast of a bare possibility.

2. My own righteousness (saves he) can signifie no more than that wherein he placed his righteousness. I beg his pardon, it signifies more than that wherein he placed his righteousness, whilst a Pharisee; and a great deal less than that, wherein he placed righteousness after Conversion, in order to Justification. But if the Apostle renounced whatever he placed his righteousness in then, either he placed it in inherent righteousness, or not; if not then how dares our Author place his righteousness there, where the Apostle does not? If he did ever place his righteousness in it, then here he openly declares before the VVorld, that he re-

M. D. Williams.

dung. And who must not own, that compared with gaining Christ, the best thing is vile; Yea, compared with his righteousness. But yet it may not be vile in it self; As Rivals with Christ, we must hate Father and Mother: But doth it follow that Father and Mother are hateful, absolutely consider'd? No: we are bound to love them, when not compared with Christ. I need add no more to the Doctor's *reason: But though I own the imputed righteousness of Christ for our Justification; yet I think, to ground it on this place, is a damage to the truth. And therefore I add,*

2. *A Gospel holiness or righteousness, is not here intended by dung: σκύβαλα was that Dog's-meat which he renounced and left to those dogs (which terms they gave the Gentiles) v. 2. to glory in. Who were those he called Dogs? They were the Concision (alluding to Baal's Priests or the Jews that rejected Christ, by an opinion of more excellency in Jewish Observations, and an abuse of the Mosaick Frame. What were the things he counted dung? I Answer, They were the Jewish Priviledges, and that conceited Christless Righteousness, which he once valued, as those Dogs at present did. But it was not that Gospel Holiness, which by the grace of Christ, he was now partaker of. Obj. How do both these appear? I Answer, plainly, from the whole scope of the Chapter. 1. They were his Christless priviledges and righteousness [illegible]*

Antisozzo.

nounces it. But (sayes our Author) VVhat necessity is there to understand this of inherent holiness? VVe have shew'd you the necessity before, and shall do hereafter. An external righteousness serves most Mens turns very well; not so well neither as he may imagine. And this is the righteousness, by which the Pharisees (and amongst the rest St. *Paul* whilst he was a Pharisee) expected to be justified. But stay a while, 1. VVe have proved that the Apostle not only renounced that righteousness whatever it was that he had, whilst a Pharisee: But that which was his own at the time when he made that solemn renunciation of it; whatever he had attained, or might possibly attain, all went, that he might be found in Christ in the great day. 2. The Pharisees were generally bad enough in all conscience; and he need not make them worse. It's a sin, we say, to bely the Devil. It doth not appear, that the Pharisees exacted to be justified before God, by an external obedience only, without sincerity: It was not their principle, though hypocrisie (as to many individuals) might be their practice. The case is frequent before our eyes; a Drunkard, a Common-Swearer, &c. will tell you they hope to be saved, though they are wicked; but none durst ever assume the impudence to expect Salvation because he was wicked: No; he will repent when he can intend it, and trust to the general Grace of God, and some such reserves, which our Modern-Pulpit Drollery has furnisht him withal. 3. As to *Paul*, whilst he was a Pharisee (if we take his own word for it, when he was none,) he was no Hypocrite, he every where vindicates himself as to that; his persecuting was his great crime, in which he protests his sincerity. Act 26. 9. *I verily thought with my self, that I ought to do many things contrary to the name of Jesus.* And, 1 *Tim.* 1. 13. He avows he did it ignorantly; he durst appeal to his very enemies, how he had lived from a child, Act. 25. 4. *My manner of*

M. D. Williams.

dung; for, 1. *His discourse is a warning against the Jewish perverters, and opposers of the Gospel. Ver.* 2. Beware of Dogs, beware of Evil Workers, beware of the Concision. 2. *He states a comparison, wherein he opposeth them, and includes a great part of Gospel-holiness in that opposition. Vers.* 3. For we are the Circumcision, which worship God in the Spirit, (*viz. not carnally, and with beggarly elements as they do,*) and rejoyce in Christ Jesus, *q. d we feel a true and solid joy in and by Christ, whom they refusing to accept of, are without; yea, and tormented with guilt and fears; for their way makes not the comers to it perfect,* and have no confidence in the flesh; *that is, in being the natural Seed of* Abraham *by descent, and not his Spiritual Seed by Faith; as,* Rom. 7, 8. *Neither because they are the Seed of* Abraham, *are they all children,* &c. *that is; they which are the Children of the flesh, these are not the children of God,* &c. *or else in being partakers of the Jewish Priviledges; As, Gal.* 6. 12. As many as desire to make a fair shew in the flesh, they constrain you to be Circumcised. *Of this number were these, whom the Apostle warneth the Christians against; but now by the Gospel we are brought to place our hopes in greater and surer things.* 3. *He enumerates these Jewish pretensions, which he had as much right to*

teſtify: And makes a ſolemn proteſtation before the *Sanhedrim*, Act. 23. 1. That he *had lived in all good conſcience to that very day*. That others of the Phariſees were ſober conſcientious men, I do not at all queſtion: And the diſcourſe of *Paul's* Mr. *Gamaliel*, Acts 5. ſhews, that he had a great deal more religion in him, than moſt of thoſe, who to carry on a deſign rail at them for Hypocrites.

Aye but (ſayes our Author) what his righteouſneſs was he tells us, v. 6, 7. *Circumciſed the eighth day, of the ſtock of Iſrael, &c.* So that my own Righteouſneſs which is of the Law is ſo far from Signifying an inherent Righteouſneſs, a vital principle of holineſs, that it only ſignifies an external Righteouſneſs, which conſiſted in ſome external Rites, as Circumciſion, and ſeed of *Abraham*, or an external civility and blameleſneſs of Converſation. This proceeds upon a double falſe ſuppoſition. 1. That the Apoſtle renounces nothing, but what he attained, whilſt he was a Phariſee. 2. That whatſoever he had renounced, v. 6, 7. did conſtitute his *Phariſaical* Righteouſneſs: For 1. I muſt cut him off circumciſion; That was no part of his own Righteouſneſs. A priviledge it was; But nothing performed by him, and therefore could not expect Juſtification by it; Unleſs our Author will grant, that he had a ſpice of the doctrine of imputing the obedience of another to him for Juſtification. 2. For ſacrifices the Apoſtle mentions them not, renounces them not, for he underſtood too well their uſe and proper end in the Jewiſh Church; That they were their viſible Goſpel, and did lead to Chriſt (whom now he owned) Though then he was ignorant of him. The conſcientious and believing uſe of ſacrifices might put in for a place in Juſtifying the ſinners, with better right, than ſuch obedience to the Moral Law, as a man was able in his preſent ſtate to perform. 1. Conſider them as meer acts of obedience, wherein the thing done is not ſo conſiderable, as the

mies, Verſe. 4, 5, 6. *He was a Jew by birth, and not a meer proſelyte, circumciſed as ſoon as any, of the ſtricteſt Sect, as fiery zealous againſt Chriſt as they, and as ceremonious as the beſt, touching the righteouſneſs which is in the Law blameleſs. He intends not ſinleſs obedience, nor Goſpel-ſincerity; But a life not to be blamed by the rule of the Jewiſh pædagogy, i. e. in the Judgement of ſtrict obſervers* 4. *Of theſe he profeſſeth a renunciation, when converted to Chriſt*, v. 7. But what things were gain to me; *That is, I reckon as much upon, as they now do*; I counted *loſs for Chriſt, when he met me by the way, and led me to a truer Judgment of him and my ſelf, I ſoon preferred him his grace, his benefits, and inſtruction before all theſe. And*, v. 8. Yea doubtleſs &c. *That is, I have no ſuſpition of my choice, and am ſtill of the ſame mind; they are ſtill with me vain things, of no value, compared with that I have ſince known and experienced in and by Chriſt; Yea and for him; Without repining; I have not only quitted thoſe Jewiſh things; But I have ſuffered the loſs of all things, viz. My name, my friend, my eſtate, my eaſe, and life it ſelf in a fixed purpoſe, and do count them but dung that I may win Chriſt. What theſe Jews do ſo boaſt of, and the world ſo eſteem, even all are to me but dogs-meat, &c. That I may fully poſſeſs Chriſt, and the full effects of his undertakings in perfect peace, holineſs and glory, ſomewhat of which are*

Antisozzo.

subjection of the conscience to the Authority of God the sovereign Law-giver: Which in this case is most signal, for here is only the will and pleasure of God for the reason of that Costly and operose service; Whereas moral duties are vouched for, by the suffrage of the light and reason of Nature. 2. Consider them as instituted for their peculiar end, the leading and conducting of faith to Christ; And so they far exceed and out strip any thing, the moral Law (being become weak through the Flesh) could assist the sinner in; For so they are said, actually to procure pardon of sin, actually to make attonement and reconciliation, *Lev* 17. 11. *I have given you it (the blood) upon the Altar to make an attonement for your souls; For it is the blood that maketh an attonement for the Soul.* 2 *Chro.* 29 24. *The Priests, killed them* (the sacrifice) *and they made reconciliation with their blood upon the altar to make an attonenement for all Israel.* Now let him shew me, wherever attonement, reconciliation, are annext to the actual performance of the Moral Law. It is true that the original design of the Moral Law was Justification, but not the Justification of a sinner; But man being now become such, the Law is utterly incapable of reaching it's primitive end. And it's as true also that sacrifices upon their own account could not supply that defect, but as directing the sinner to him who is the grand propitiation, and from whose death they received all their vertue and efficacy. 3. As to his being of the stock of *Israel*, and as the natural seed of *Abraham* should be Justified, cannot be proved. 4. For external civility and blamelessness of conversation, it would have gone a great way in our Authors account at any other time. p. 384. He asks the question with some heat and briskness: What? Live a blameless, innocent, honest, smooth life, and yet live in some sin or other? *Paul* would have past for a righteous person upon his producing the ticket of a blameless conversation in that sect, though in this he is rated at for a hypocrite, and all that's naught. But whatever

Mr. D. Williams.

already begun in me.

2 *It was not Gospel-holiness, which he counted dung or loss; for,* 1. *This was not his own righteousness, which is of the Law, as opposed to that which is by the faith of Christ:* Our hearts are purifyed by faith. *Act.* 15. 9. *In Christ we are created thereto, and by him it is through faith in all his members, who are all in him; And in this union to him, I desire to continue, and share in the fuller effects of*— 2. *This holiness instead of renouncing, or suffering the loss of it, he earnestly presseth after, and expects to obtain. This is the scope of* v. 10, 11, 12, 13, 14. That I may know him, *viz. Perfectly in his person and influences*; And the power of his Resurrection, i. e. *In a perfect newness of heart and life*, and be conformable to his death, *i. e. wholly mortifyed and dead unto*, if by any means I might attain to the resurrection of the dead, *that is, be as holy and happy, as then I shall be*; *Which is*, without spot or wrinkle, or any such thing: If I may apprehend that for which I am apprehended of Christ; *i. e. Be as holy and happy, as he designed to make me, when he seized me in my first conversion*; Reaching forth unto those things that are before. *That cannot be imputed Righteousness; For this he had in his first Justification; But it's that perfect holiness and glory, which he expected in Christ hereafter. And this is* the mark or the price of the high calling of God in Christ;

Antiſoxxo.

Paul was or was not, whilſt a Phariſee, it makes no great matter to the buſineſs in hand, ſeeing he has ſo freely and openly diſowned, whatever was his own righteouſneſs after converſion, in the matter of Juſtification before God.

But to confirm all this (ſayes our Author) we muſt obſerve a double Antitheſis in the words. We muſt? What? Whether we can, or no? What, if there be but one ſingle Antitheſis? It's no matter; We muſt obſerve a double Antitheſis, if we will perchaſe our peace and quiet. I promiſe you this Antitheſis is a very hard word, *græcum eſt, non poteſt intelligi*; And I ſhould as ſoon chuſe to ſwallow *Dr. Jacombs* conjuction (at which our Author made ſuch a ſowr face in the begining of this ſection) as this crabbed Antitheſis, much more then a double Antitheſis. But what's this double Antitheſis? Why (ſaies he) The righteouſneſs of the Law is oppoſed to the righteouſneſs which is by the faith of Chriſt: And my own righteouſneſs oppoſed to the righteouſneſs of God. There's your double Antitheſis. Now (ſayes he) the ſureſt way to underſtand the meaning of this is to examine how theſe phraſes are uſed in Scripture; But in my mind it will be ſurer, I am ſure a more rational way, to examine firſt whether indeed there be ſuch a double Antitheſis in the words as he pretends, or whether a ſingle one will not content the Text: And the ſureſt way to underſtand this, is, to examine the words themſelves. *And be found in him, not having my own Righteouſneſs which is of the Law, but that which is through the faith of Chriſt, the righteouſneſs, which is of God by faith.* Now if any one can find a double Antitheſis, or in plain Engliſh a double oppoſition in theſe words, he muſt have eyes like a Cat, which ſome ſay, can ſee as well by night as by day, or however as well i'th' dark as without light, *not having my own righteouſneſs which is of the Law.* μὴ ἔχων τὴν ἐμὴν δικαιοσύνην τὴν ἐκ νόμου. There's one member of the Antitheſis, where the righteouſneſs which is of the Law is a plain Exegeſis (there's another hard word for you) of my own righteouſneſs, and not any thing diſtinct from it, *my own righteouſneſs, which is of the Law*; And then comes the other member of the Antitheſis; *But that which is through the faith of Jeſus Chriſt, the righteouſneſs, which is of God by faith.* Ἀλλὰ τὴν διὰ πίστεως χριστοῦ, τὴν ἐκ θεοῦ. Where the repetition of the Article τὴν (as every hungry Græculiſt knows)

Mr. D. Williams.

Chriſt; viz. What God intended in his act, when he called me in Chriſt; And what I had in my eye, when I conſented to that call, as the encouraging reward. Now is not holineſs a great part of all theſe? And inſtead of renouncing it, he tells us he is for it. By any means, I follow after, reaching forth, I preſs towards; *Which was all needleſs, as to what he had already.* 3. *He bewails and owns the weakneſs and imperfection of this Righteouſneſs at preſent, though he was preſſing after it.* v. 12. Not as though I had already attained, either were already perfect *Verſe.* 13. I count not my ſelf to have apprehended, forgetting the things which are behind. *Can this be true of imputed righteouſneſs? Was not that attained at firſt? Is not that perfect, when firſt Juſtifyed? Or would* Paul *forget this, though his ſmall degrees of holineſs paſt he might ſo forget, ſo that leſſer degrees ſhould not hinder his purſuit after more? &c.*

Antiſozzo.

is as much as, *videlicet? The righteouſneſs by the faith of Chriſt*, namely, or that is to ſay, *the righteouſneſs which is of God by faith.* And thus *Beza, non habens meam Juſticiam* (nempe) *quæ eſt ex lege: Sed eam quæ eſt per fidem Chriſti,* (id eſt) *Juſticiam* (quæ eſt) *ex Deo per fidem* Who for a ſmattering in that language will not envy our Author? So that nothing could by the wit or ignorance of man, have been more groundleſly, abſurdly, and ridiculouſly invented, than this double Antitheſis. And, 1. Let us obſerve how ill-favouredly it was contrived. The text order is this. *My own righteouſneſs which is of the Law-That which is through the Faith of Chriſt,* (*even*) *the righteouſneſs of God by Faith.* Now if any man would needs have a double Antitheſis to do him ſome ſpecial ſervice, it ſhould have been laid between my own righteouſneſs, and that which is by the faith of Chriſt; And then between that of the Law, and the Righteouſneſs of God by faith. But on the contrary our Author without any provocation, without any Umbrage of a pretence from the Text (like old *Jacob* croſſing his hand) has laid them in a ſaltire; My own righteouſneſs to the righteouſneſs of God, and the righteouſneſs of the Law to the righteouſneſs by the faith of Chriſt. 2. Supoſing all that he can deſire, how do's this double Antitheſis confirm that, which he contrived it to confirm, viz. That my own righteonſneſs ſignified my external righteouſneſs only. It has been an old ſaying, that one abſurdity being granted, many more will eaſily follow. And yet ſo hard is this Gentleman put to it, that granting him a many abſurdityes, he cannot make one follow: But yet the Reader ſhall hear what he would obſerve out of this double Antitheſis.

1. The righteouſneſs of the Law (as you have already heard) is an external Righteouſneſs, which conſiſts in waſhings, purifications, ſacrifices, or an external conformity to the Moral law; So we have heard indeed once and again affirmed, but never confirmed. The double Antitheſis was brought to confirm it; And that muſt confirm the double Antitheſis. I deſire therefore once for all to hear, what the Righteouſneſs of the Law, The Moral Law, is ſaid to conſiſt in externally. The righteouſneſs of the Law is that Righteouſneſs which the Law requireth. But the Law requires an internal conformity of heart to our outward actions, and of both to the Law of God: Therefore the righteouſneſs of the Law conſiſts alſo in an internal conformity— The Law condemns none that bring the righteouſneſs of the Law; But the Law condemns thoſe that bring only an external Conformity: Therefore external conformity is not the Righteouſneſs of the Law. And from hence we may be abundantly ſatisfyed what was that Righteouſneſs of his own, which the Apoſtle renounces. That which was his own Righteouſneſs, that he renounces: But an internal inherent righteouſneſs was his own righteouſneſs. Therefore that he renounces. The Minor I prove. The righteouſneſs of the Law, was his own righteouſneſs; (*not having my own Righteouſneſs which is of the Law*) But the Righteouſneſs of the Law was an inherent internal Righteouſneſs: Therefore his own righteouſneſs was an inherent and internal righteouſneſs. The minor I prove. That which the Law preſcribes and Commands is the Righteouſneſs; But that which the Law preſcribes and commands, is an internal inherent righteouſneſs; And there-

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fore the righteousness of the Law is such a righteousness. That which God requires, his Law requires; But God requires truth in the inward parts, whether in Ceremonials, or Morals; Therefore the Law requires the same. And is it not now an unparrall'd piece of Nonsence, to call that the righteousness of the Law, which both the Law and the Author of it doth abhor? External Conformity alone is so far from being the righteousness of the Law, that it's the unrighteousness of the Law. But hence the Reader will begin to get a glimmering into the true reason, that necessitated our Author to study his device of a double Antithesis, *viz.* That *Paul's* righteousness, which he renounceth, might not seem to be the righteousness of the Law, which God required; (though not in order to justification;) for if his own righteousness be the righteousness of the Law, and he so peremptorily renounces his own, then he renounces the righteousness of the Law also; and what that is, this one consideration is enough to convince us of; that the Law requires an absolute perfect, entire conformity of the whole Man to it's demands and claims, without which no Man can expect to be justified by it. And seeing such is the case with poor impotent Man, that he cannot answer its demands and claims, he can never reasonably expect it should do him that service.

2. The righteousness by the Faith of Christ (sayes he) is an Internal Righteousness. Oh! but that should have been proved, soundly proved, not begg'd, or borrow'd, much less stolen, for it's the main thing in question. And of all things in the Syllogism, we should not stand to Courtesie for Conclusion. Why (sayes he) it's called being Born again, becoming New Creatures, Rising again with Christ, &c. But still Proof! Proof is wanting; for we do think that those expressions do not denote that Righteousness, whereby we are constituted Just, in the sight of God; but Holiness and Sanctification of Nature, which the Gospel evidently distinguishes from that Righteousness, whereby we are Justified. But let him have Line enough.

3. His Second Antithesis is, between my own righteousness, and the righteousness of God; and he is considering with himself, in what sense they are opposed. But there's no great difficulty in this (sayes he;) for the Apostle himself tells us, that by his own righteousness he means the righteousness of the Law; and by the righteousness of God, the righteousness of Faith. And therefore he will give this a gentle wipe, and away. But now he has quite spoiled the humour of the double Antithesis; For if by his own righteousness he means the righteousness of the Law; and by the righteousness of God, the righteousness of Faith, then there's but one single Antithesis. Between his own righteousness which is of the Law, (on the one part) and the righteousness by the Faith of Christ, the Righteousness which is of God by Faith (on the other part. But, at these rates, he might have given us a Treble, Quadruple, Sextuple Antithesis, and have rung as many changes, when his hand was once in, upon two Bells, as others can do upon six. The Apostles words indeed were clear, very clear, till our Author found it necessary to obscure them, to deprave the Truth, and conciliate some small reverence to Error, to which two hea-

foreſaw from the firſt, his whole Diſcourſe might be reduced. And thus uch we are ſecured of, that the Apoſtle hath repudiated his own righteouſ-ſs from any concern in Juſtification; and that we may not doubt what that as, he tells us, 'tis that of the Law. What the righteouſneſs of the Law ſig-fies, is evident; that which alwayes bore that name, that which the Law mmands and preſcribes, *viz.* An exact conformity to the Law of God, in Spi-t, Soul and Body, ſo far as 'tis attainable, or not attainable. He aſſures us ext what he owns and adheres to, *viz.* the righteouſneſs of Chriſt, which is ſo called the righteouſneſs of God. He further acquaints how we come to intereſted in this righteouſneſs, and that is by faith; and that we may not norantly or wilfully miſtake faith for the doctrine of faith; He aſſures us that is by believing, by which we obtain his righteouſneſs, Rom. 3. 22. *The righ-ouſneſs which is by the faith of Jeſus Chriſt, unto all, and upon all them that believe.*

To ſhut up his Learned Exercitation, or Scholaſtical Diſſertation, or Dia-iba of Antitheſis, our Author will favour us with a Reaſon, *&c.* I am in haſt, nd intreat our Author to accept of ſhort Anſwers: God has not appointed a ighteouſneſs made up of any Obſervances of the Moral Law, to be that righ-eouſneſs, wherein ſinners ſhall ſtand Juſtified before him. If any will demand uſtification thereby, God will demand exact and perfect Conformity. If there-ore ſinners will chuſe this away, 'tis their own righteouſneſs; and 'tis time to ive it a Bill of Divorce; God has not appointed it. 2. External waſhings, external Conformity, *&c.* were no righteouſneſs at all, much leſs the righte-ouſneſs of the Law, that which it required to form a righteouſneſs; and there-ore chuſe it, or not chuſe it, this is nothing to the purpoſe. The Apoſtle re-ounces his own *righteouſneſs*, which is the *righteouſneſs of the Law*; and this is urther evident from, *Rom.* 10. 3. (which our Author quotes, but miſerably erverts.) *For they being ignorant of God's righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted to the righteouſneſs of God.* Here is then he ſame Antitheſis again; between their own *righteouſneſs* (*that of the Law*) and the *righteouſneſs* of God (*which is by the faith of Jeſus Chriſt*:) And the op-oſition is ſo direct and diametrical, that 'twas impoſſible to eſtabliſh their own, but they muſt ſhake off all ſubjection to God's *righteouſneſs*. The queſtion then will be, Whether we are Juſtified by a Legal, or an Evangelial *Righteouſneſs*? And, to this, our Author agrees in words; But his words intends quite another hing from the truth; for by the Law he underſtands the Law of *Moſes*; And let that paſs too for once: But then by the Law of *Moſes* he underſtands only the Ceremonial Law, though ſometimes he is content to take in external acts of Conformity to the Moral Law; And thus by a Legal *righteouſneſs*, or the *righ-teouſneſs* of the Law, he underſtands one made up of external obſervations only; wherein the Apoſtle has clearly determined againſt him; to whom therefore, from his partial Judgment-ſeat, I ſhall appeal, v. 5, 6. *For Moſes deſcribeth the righteouſneſs of the Law, that the Man that doth theſe things ſhall live in them.* From whence I argue againſt our Author ——That Law whoſe *righteouſneſs Moſes* ſcrib. 5. the Apoſtle excludes from having any place in Juſtification; But it

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is the Moral Law, whose Righteousness *Moses* describes; Therefore it is the Moral Law, which the Apostle excludes from having any place in Justification. ——The Major is evident from the connexion of the Apostle's words, v. 3. —*They have not submitted themselves to the righteousness of God.* Vers. 4, 5. *For Christ is the end of the Law for righteousness to every one that believeth. For Moses describeth the righteousness, which is of the Law,* &c. The Minor I prove thus; That Law, which saith, *He that doth these things, shall live in them,* is that Law, whose *righteousness Moses* describeth. But it is the Moral Law which saith, *He that doth these things shall live in them.* Therefore it is the Moral Law, whose *righteousness Moses* describeth. The Major is the Apostle's own, *v.* 5. The Minor I prove from, Lev. 18. 5. *You shall keep my statutes, and judgments, which if a Man do, he shall live in them.* Ver. 6. *None of you shall approach to any that is near of kin to you.* Ver. 7. *The nakedness of thy Father, or of thy Mother, thou shalt not uncover,* &c. From whence I argue thus; That Law which forbids incest, is the Moral Law; But that Law which saith, *he that doth these things, shall live in them,* is the Law which forbids incest; Therefore that Law that saith, *he that doth these things shall live in them,* is the Moral Law. Again, I argue thus, from *Gal.* 3. 10, 11. That Law which hath the Curse annext to it, for Non-continuance in all things commanded therein, is the Law, which the Apostle excludes from having any place in the Justification of a sinner. But it is the Moral Law, which the Apostle excludes from having any place in the Justification of a sinner. ——The Major is evident from the place, v. 10. *As many as are of the works of the Law, are under a Curse; for it is written, Cursed is every one that continueth not in all things, which are written in the Book of the Law to do them.* Ver. 11. *But that no Man is Justified by the Law in the sight of God, is evident.* The Minor I prove from *Deut.* 27. 26. From whence the Apostle quotes it. *Cursed is he that continueth not in all the works of this Law, to do them.* —That Law which forbids making Images, which forbids setting light by Father or Mother, which forbids removing Land-marks, which forbids causing the Blind to go out of the way, which forbids perverting of Judgment, Incest, Sodomy, is the Law which hath the Curse annext to it: But it is the Moral Law, which forbids all these things: Therefore it is the Moral Law, which hath this Curse annext to it. I cannot foresee what our Author will return to all this, but his old Tawdry Answer: ——That indeed the Apostle does exclude the Moral Law; and therefore it must be highly impertinent to enquire what Deeds of the Law are excluded. But yet, for his further satisfaction, I shall bestow an Argument upon that also: Those acts of Obedience, to which the Promise of Life, in the Covenant of Works, originally was most directly made, are excluded from Justification. The Apostle has secured the Major, Rom. 10. 3, 5, 6. *They have not submitted themselves to the righteousness of God. For Moses describeth the righteousness of the Law, that he that does these things shall live in them.*

Mr. D. Williams.

Obj. *But,* v. 8. Paul *speaks in the present tense*; I do count all things loss. *And therefore it was not his former Jewish Privilledge.*

Answ. *It was his present act*

to

Antisozzo.

The Minor is evident; For God never made a Promise of Life to external acts of obedience, without inward conformity of Soul to them, and of both to the Law of God. Again—Those Acts, the want whereof mainly exposes the sinner to the Curse, are excluded from Justification; But the want of internal acts of Obedience, mainly exposes the sinner to the curse; Therefore internal acts are excluded from Justification. And the true reason, why these inward acts are excluded from Justification, is not, because they are not well-pleasing to God, but because the case is thus with impotent fallen Man, that he cannot reach the ἀκριβῶ δικαίον τῦ νόμε, the utmost tittle of what the Law requires; and therefore must fall under the severe doom annext to the violation of the *Law* in the least punctilio, unless God had provided a better righteousness, than that of his own Obedience, *p.* 547, &c.

Mr. D. VVilliams.

towards an Object past, q. d. I even now still account them all vain. Yea, and it may extend to all present secular advantages also, as life, honour, and estate, &c. q. d. I value nothing as a Crucified Christ, that I may fully know and enjoy him as a living Member in eternity it self But I hope none can think, that his winning Christ, the imputation of his righteousness for Justification; for this he with comfort knew he already had, and was not now to win by perseverance and growing vigour; Far less can any think, that he accounts holines dung; For what more he desired of Christ, was in order to perfect the holiness begun already by Christ in him; And had he lost that which was already begun, he had vainly expected a further participation of Christ for holiness or joy. This righteousness, which is of God by Faith, is that eminent holiness he waited for; and if he could be found in Christ, by an abiding union, he knew he should arrive at, p. 173, &c.

Gal. 5. 7.

Ye did run well, who did hinder you, that ye should not obey the truth.

Chap. 2. 13.

——Insomuch that Barnabas also was carried away with their dissimulation.

Gal. 6. 3.

——If a Man think himself to be something, when he is nothing, he deceiveth himself.

Chap. 5. 10

——But he that troubleth you, shall bear his Judgment, whosoever he be.

I shall conclude with a Passage or two out of Dr. *Owen*, which, if duly weiged, would give no small light into the true nature of the Controversie this day.

It will be said, that our *Personal Obedience* is by none asserted to be the Righteousness, wherewith we are Justified before God, in the same manner as it was under the Covenant of Works. But the Argument speaks not as unto the manner or way whereby it is so; but to the thing it self. If it be so in any way or manner, under any qualifications soever, we are under that Covenant still. If it be *Works*

Dr. *Owen's Trea. of Justif.* p. 339, 340.

they say it is not of grace at all. But it is added, that the differences are such as are sufficient to constitute Covenants effectually distinct; As,

'1. *That perfect sinless obedience was required in the first covenant; But in the new, that which is imperfect and accompanyed with many sins and failings, is accepted.*

'*Answer.* This is *gratis dictum*, and begs the Question. No Righteousness unto Justification before God, is or can be accepted, but what is perfect.

'2. *Grace is the Original fountain and cause of all our acceptation before God in the New Covenant.*

'*Answer.* It was so also in the old. The Creation of man in Original righteousness was an effect of Divine Grace, Benignity, and goodness. And *the reward of Eternal Life* in the enjoyment of God, was of meer Sovereign Grace: yet what was then of Works, was not of Grace, no more is it at present.

'3. *There would then have been Merit of Works, which is now excluded.*

'*Answer.* Such a Merit as ariseth from an equality and proportion between Works and Reward, by the rule of commutative Justice, would not have been in the Works of the first Covenant; And in no other sense is it now rejected by them, that oppose the Imputation of the Righteousness of Christ.

'4 *All is now resolved into the Merit of Christ, upon the account whereof alone, our own personal Righteousness is accepted before God unto our Justification.*

'*Answer.* The question is not *on what account*, nor for what Reason it is so accepted, but whether it be or no; Seeing it's so being is effectually Constitutive of a Covenant of Works?

FINIS.

POSTCRIPT.

WHAT I formerly offer'd in the nature of a civil Christian challenge unto this Author, or any of his Abettors, I here renew, and that with an obligation upon my self, on the same forementioned proposition, namely,——That if in reference to the great fundamental doctrin of Justification, which is the thing to be proved, (whatever dissonancy may otherwise arise amongst Authors, from a peculiar Phraseology or mode of speaking) they or any of them can make it appear, That *Dr. Crisp, Dr. Owen, Elders and Assembly* (as for *Mr. Norton* and the *N. E. Synod.* I have them not by me) do in the least as to it's real matter and substance, and that as it is absolutely distinct from the righteousness of the inward man; *Or*, That on the other hand it is not one main design if not chief of *our Author*, according to the full scope and genius tendency of his Treatise, to remove what they Jointly maintain and plead for his introducing an inherent righteousness into the room and place thereof, I will become his or their bond slave, creature, yea what they please.

As to which I shall offer a passage or two to the Reader's further consideration, as a supplement to what hath been observed; And so put an end to this.

Our Author tells us, speaking of the Conditionality of the Covenant of [illegible] p. 48. *That the blessing promised on the Conditions of the Covenant of grace are* [illegible] *grace.* (pretty honest) *They be for another's sake, and not our own.* [illegible] *such as are condemned by the Covenant of* [illegible]

Evil-conditions? *Here lyes his Jocking trade in Divinity, as* pamper'd and plump'd up with a seeming Orthodoxy at first appearance, but by then he is sifted and try'd, we shall find him foundring and Jading of all four. --And thus he deals with his Reader almost all along; Not far unlike that *Gentleman*, who failing to prevail with his friend to stay with him, being a thick misty day did, under a pretence of conducting him, so insensibly lead him about, that he fairly ended his Journey with the day, at the very place, from whence he first set out. Thus *our Author*. Now the Law, it is true, condemns every sin, and that even in believers themselves, yet not believers as to their persons: But to say, that those, who have performed Gospel-conditions, as *our Author* words it, which I suppose even in his own sense, is to be actually introduced into the covenant of grace, and thereby to participate of its priviledges, that they in their persons stand as condemnable by the Law, is a Gospel-defying Assertion. And herein he constantly manifests either his craft or ignorance by not distinguishing between persons and natures. For take an instance hereof in the Apostle Paul himself, whom, though we find complaining of and crying out under the remainders of sin, as adhearing unto his nature, which doubtless the Law condemned, and also was a plague to his own gracious heart. *Rom.* 7. Yet that he was in his person condemnable by the Law, and that from the imperfections that attended him, even when most conversant about good, though arising from the indwelling remaines of his corrupt nature, is absolutely false. *Rom.* 8. 1. *ch.* 7. 1, 2, 3, 4. --Now this promiscuous Medley or Hodge-podge Divinity that *our Author* ever and anon pesters our eyes and ears with, to me appears to arise from hence, and indeed what will be found as to that on which it is that the whole of the present Controversy is mainly founded, Namely, That he and others of his complexion and kidney, look upon *Adam* in his publick capacity, no otherwise, than as a fountain or spring is Head unto the streams that issue from them, and that by an immissive, or infusive, and continued repletive communication. So on the other hand, of Christ, That the Meritorious cause and Material fulness of grace is in him, and that as the spring of our Justification; But that the substance and matter thereof is in us, by a Physical Infusion, *i. e.* That in Christ the *price* of our Justification does lye, but in us the matter or the robe it self of righteousness is wrought, by vertue and through the merits of the same rendred acceptable; Which he frequently expresses in these and the like words--'*That the satisfaction and merits of Christ are the only righteousness, for which we are Justifyed*? Also, p. 17. Speaking of Gospel-preaching, That it, amongst other things, consists in,--'*A directing all to look to Christ for strength and acknowledging him as the only Mediator, and his obedience and sufferings, as the sole attonement for sin, and meriting cause of all blessings*? Therefore of course it follows, That the Justification of our persons depends not only firstly upon the renovation of our Nature, but that as the latter is carryed on, so it is that the former becomes more and more acquitted from the condemning sentence of the Law: And hence it is also, that our Righteousness for Justification is not compleatly attained unto in this life, (though such as are truly regenerated he grants, because therein they have attained unto it in the reality of it's kind) as to it's full measure and degree, till it be consummated in the perfection thereof in glory. This will appear to be an Undeniable, full

dispute and scheme of *our Author's* sentiment of Justification, I say [illegible] matter of it: For the truth of which I refer the unbiassed Reader to an impartial disquisition of his book, and particularly therein his explication of *Phil.* 3. 8, &c. p. 173. &c. Where though he tells us that he owns the imputed righteousness of Christ for Justification, yet, sayes he, *to ground it on this place, would be a great damage to the truth.* Therefore see his concessions as to this, where he professedly declares his Judgment herein, and that in seven particulars, p. 32. 33. Nay, observe him throughout the whole chapter, which is the 7th. Also, p. 86. 87, 91, 110, 111, 112, 115. The same being also included in several other parts of his *Treatise.* And herein I must confess, he has no less than the whole *council of Trent* of his Judgment. *Prima genuinaque notio, &c. The prime and proper notion of this word Justification, is an acquisition of righteousness; Namely of unjust to be made Just; As calefaction or breaking of cold to be made hot. That the second, or notion next to this, is, that it signifyeth an augmentation of righteousness. Soto de nat. & grat. lib. 2. c. 6. Again, —— That the first Justification is a certain supernatural change, whereby a man of unjust is made Just. The second thus, that it is a supernatural change, whereby a man of Just is made more Just. And that these are also either active or passive, active in regard of God, working this Justification first and second in us; And passive in regard of man himself, who is changed, from bad to good, and from good to better? Vega de descript. Justifi. L. 5. in c. 4. decr. et de Justifi. cap. 11.* It is therefore no wonder, that a special friend of *our Author's* should at *Pinners-hall* so fiercely plead for *faith, repentance, and sincerity,* and that as *the very matter of our righteousness, wherein we* must *stand,* if ever we *stand Justifyed before God,* even *at the day of Judgment*; Though he might, as *our Author,* assign the *meritorious cause* thereof wholly unto *Christ's obedience and sufferings.* Also, That, *there is no difference between us and the Papists, but what lies in words.* Neither indeed is there upon these suppositions any great cause of a mazement, as to what *this his pupil* insinuates, p. 47. That our *faith and repentance have some room in heaven,* even *when* we are in that state of perfection. For in his *Preface,* he looks upon the *Wedding garment* to be barely *an uniting faith,* and not that which *faith receives by union,* unless it be by *sanctification,* which I take to be *his Justifying Robe*; And am apt to think he designs to reserve it, whereever he layes it up for the present, as much unworn and unsullied as possibly he can till then, for ought of it that I can discern either in the spirit, matter or Method of this his *treatise.* Now should he be deprived of these, viz. *Faith and repentance,* though actually possessed of heaven. He might very well (according to his profound *Dictatorship's* Judgment) fear a being packt thence, as not having his title thereunto at hand by him, by which one would think, he not only hopes to be preserved from becoming speechless, (which would be half the ruin of one that loves to hear himself talk) but in spight of fate to secure his standing.

Besides his bitter Sarcastical reflections on *Dr. Crisp,* not as to his person, [in] therein he sufficiently flatters and glavers him, [as he does *Mr. Cole,* p. [illegible] Having as true an esteem for the one as the other, if the core of heart were [illegible] to mized,] as forecasting of what use it might be to the furtherance of a present peculiar negotiation and design, well known unto himself, and not altogether undiscerned by others,) but in reference to sin, gracious qualifications, and due performance of duties. Which proceeding of his, I must tell him, [illegible]

the nature of them be Justly considered, savour more of malice, issuing from a proud self-conceited ignorance in the things of God, than any thing of a Christ, an disposition of spirit, kindly and truly to inform his *Reader*, even of that which he himself, though erroneous, Judges to be right. Wherein he neither regards the spring, nature, use, or ends, for which it is that *the Dr.* Treats of them. Let him consult. *Isa.* 46. 12, 13. *ch.* 50. 10, 11. 2 *Cor.* 12. 9. 2 *Tim.* 2. 1. Nay, it is impossible in a true controversial sense, That he should be equally Just to *the Dr.* Or any of his produced Testimonies; And yet keep true to his own principles, without making an open discovery of his smister ends, and designs therein. For he never descends into the real merits of the cause before him; But dwels upon some discerpted sentences, or the surface of a quotation, so as to obscure from his Reader the main of what therein is designed for his observation —As particularly, That of Assurance, though it be true, that God testifyes unto none, his or their Justifyed state, but such as are truly regenerate or new-born (which Dr. *Crisp* does over and over inclusively assert) yet that the new creature properly as such is either in whole or in part, any thing of *that* in or for which, that this or their persons Justifyed does consist in, or is made up of, at which *our Author* mainly though very covertly drives, is absolutely false. And alwayes observe it, that even a pleading for that, which is really and indeed true in it self; yet if in order to a misapplication of the same, it is in plain terms, but a turning of the truth of God into a lie. Upon which it is, that I look upon *his whole treatise* from first to last to be but one entire compacted falshood, and therefore to be the testimony of *the Damsell*, though materially true, yet designedly false. *Act* 16. 16.

But these things in the particulars of them, will, I humbly conceive, be more distinctly handled by one, who has already very worthily engaged in the work, and that to the great satisfaction and refreshment of several souls, I mean *the truly to be esteemed Mr. Isaack Chancey*, whose heart and hands, together with the endeavours of all those that desire to *contend earnestly for the faith once delivered to the Saints*, may the blessed God and Father of our Lord Jesus, Support with the constant both suitable and seasonable supplies of his Spirit, to the gain saying and putting to silence the proud Usurpers of his glory.

Thus *our Author* like a dextrous Juggler, as conscious of what he had done, having laid down the platform of his robbery, in despoiling the Church of Christ of the chiefest and richest part of the promises of the Covenant, next unto those which are peculiarly personal, would leave us uncapable of recovering the same, in an honest inquisition after so notorious and mischeivous an attempt, by his application of, *Jam* 1. 26. To the fagg end *of his Treatise*, which he very gravely and fairly be queaths unto his Reader in the nature of a Cagg, that he might thereby the more covertly and undisturbedly proceed in the wretchedness of his designs. Unto which I shall subjoyn. *Isa.* 62. 1. *Jer.* 1. 17. *Ps.* 31. 18. *Ps.* 137. 9. 1. *Job.* 4. 1 In the contemplation whereof we shall at present leave this our *Theologaster*, till we further hear from him.

ERRATA's.

p. 5. l. 41. r. *wordy Exclamations*, *ib. l. ult. r. Rom.* 3. 31. p. 7. l. 25. r. λογίζεται, p. 9. l. 23. r. *fol.* 136. p. 15. l. 37. r. *conclusive*, p. 19. l. 39. r. *chanies*. p. 21. l. 34. *del. they*, p. 24. l. 38. r. *pretense*. p. 30. l. 27. *del. that*, p. 37. l. 13. r. *[illegible]* p. 39. l. 40. r. *censeri*. p. 42. l. 33. *del. before they*, *Ib.* l. 34. r. *person*. p. 47. l. 20. r. *thereat*. p. 48. l. 20. r. *in punishment*, *Ib.* l. [illegible] *insectum*, *Ib.* l. 33. r. *naturalis*, p. 61. l. 10. r. *vehemency*, p. 63. l. 2. r. *by that time*, p. 66. l. 20. *del. is*, p. 7[illegible]